# PROTESTANT ARMOUR:

OR, THE

# Church of England-Man's Defence

AGAINST THE

Open ATTACKS and artful Insinuations

OF

# POPISH DELUSION.

EXTRACTED

From the WRITINGS of some of the most eminent DIVINES of the ESTABLISHED CHURCH:

AND DISPOSED

By way of QUESTION and ANSWER,

For the readier Information of INDIVIDUALS.

## By THEOPHILUS ANGLICANUS.

The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds. 2 Cor. x. 4.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Coloss. ii. 8.

#### LONDON:

Printed for J. Robson, in New Bond-Street; J. Fletcher and Co. in St. Paul's Church Yard; and E. Hood, at N°. 8. near Stationers Hall, Ludgate Street.

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EADIWOILEH HOLLAGE

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# PREFACE.

HERE is, perhaps, no controversy in religion which has been fo thoroughly handled and well nigh exhausted, as that between us and the church of Rome. For this reason, there is but little new to be expected in the present performance, beside the disposition and arrangement of the several arguments adduced. - Arguments which at the same time that they are solid and irrefragable, have probably hitherto appeared to fome difadvantage, by being fcattered abroad in different authors, or dispersed here and there in the works of the same author. At least thus much is certain: That how effectual foever the fingle force of each may be, confidered feparately and apart, their cogency cannot but be greatly improved, when brought together under one view, and acting

acting with their joint influence on the mind. — This, however, is not the fole reafon of their being thrown together at this time.

Another, and far more considerable motive, gives birth to the present publication; viz. an apprehension of the increasing number of Papists among us, and the probably larger and more frequent imports of seduction from abroad, by means of those restless and pestilent seducers, the lately exiled Jefuits.

Under such apprehensions, it cannot be thought either superfluous or impertinent, to review our forces, brighten up our armour, and produce our strong reasons, for the service of those, who must otherwise be left exposed, naked, and defenceless, unguarded and unarmed.

The far greater part of the people cannot afford to purchase many books, or, if they could, must be supposed, in general, to be unacquainted with those, which contain the best reasonings on the several subjects in de-

bate.

bate. Add to this, that most of them want either leisure or inclination to consult the different authors \* who have written in this important controversy: nor have they sufficient skill and diligence to arrange and connect in their minds the several detached particulars, they may there meet with, to any great degree of profit or utility.

It may be said, indeed, that there is a kind of succedaneum for this, in the methodical discourses occasionally delivered from the Pulpit: but then the transient and confined nature of those discourses, the inattention, misapprehension and forgetfulness of those who are present at them, are frequently such as prevent their forming any clear idea, any comprehensive or determinate notion of the state of the case between us. Nor can the notices or impressions received from thence, be, ordinarily speaking, either very durable or distinct.

There are, it is true, many excellent difcourses in print, which handle these matters;

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Such as Jewel, Whitaker, White, Usher, Andrews, Chillingworth, Tillotson, Clarke, &c.

but it is well known how feldom fuch things are read; what mere drugs they are too often esteemed; and how much the very name of fermon is apt to deaden the curiosity of the public in this very knowing and polite age.

In the mean time, there are many, no doubt, who would be glad to be fatisfied in these points, and to be furnished, at an easy expence, both of time and charge, not with mere puerile instruction, but with substantial knowledge and manly reasoning: such as may enable them to defend themselves against the artful attacks, and daring assaults of their adversaries; and to give an answer to every man that asketh them a reason of the hope that is in them.

Nor is there any blameable prefumption in this — Good sense or a capacity to understand and judge of things, is by no means confined to men of fortune or erudition; and, therefore, it would be a pity, that others should be kept from the knowledge of the truth, merely for want of sufficient data to come at it. At the same time, it is acknowledged, that there is, and ever will be,

a great

a great disparity between men's understandings, the strength of their judgments, and
the quickness of their apprehensions; to
which regard should, as much as possible,
be had, in the informations we afford them;
in order to give a wider spread to knowledge, and to render instruction more extensively useful.

With a view to this, instead of connecting the several arguments here produced, in one continued discourse, under their respective heads, it was thought adviseable to throw the whole into a catechetical form, expressed by way of question and answer; as being better suited to inform the understandings of the many, than a continued chain of reasoning, which would probably disgust some, and not easily be apprehended by others.

Should the length of any of the following fections be objected to, let it be considered, that it was, in good measure, unavoidable; as being occasioned, partly, by the greater importance of their respective subjects, and partly, by the greater number of arguments which presented themselves under each divi-

fion.

fion. But where the reasoning was less copious, or the matter less important, there in proportion, are things more succinctly handled, and the sections more manageable and concise.

Nay, in one instance, where alone it could be done without manifest impropriety, it has purposely been contrived to multiply pauses or resting places, for the reader's attention. Thus, in treating on the Sacrament of the Lord's Supper, as dissigured and disgraced by the absurdaties and abuses fastened on it by the church of Rome, instead of throwing all the particulars relating to it, under one head, care has been taken to distribute them under several: not so much for the sake of being more distinct, as to afford greater ease, and more frequent relief, in the perusal.

As to the rest — Whether the sundry materials that have been collected, are placed in the most proper order, or disposed after the most judicious method, the Compiler will not pretend to determine. — But one thing he dares venture to affirm, viz. that

the reader will here find the chief matters in difference between us and the church of Rome, treated of in an open, honest, and unambiguous manner; the pretences of the Romanists fairly stated, and plainly as well as rationally refuted.

Our adversaries may, if they please, endeavour to perfuade their people, that the arguments here made use of are trite and thread-bare, and fuch as have already been often answered. - But we beg leave to obferve, with that great master of reason, and famous champion in the Protestant cause, the learned Chillingworth, that "it is no " objection to an argument to call it vulgar " and thread-bare, fince truth can neither be " too common, nor fuperannuated, nor rea-" fon ever worn-out." And as to our arguments having been often answered, this can never be admitted, till they have pointed out any one reply of theirs, upon any one effential matter in debate between us, which in the judgment of any intelligent and indifferent person, may justly deserve the appellation of a fair, direct, and unevalive answer. - Till they do this, they must bear to see us triumph in the strength of those reasons which have hitherto remained, and will for ever remain unshaken, notwithstanding the utmost sophistry of Rome, the wiley artifice of Jesuits, the loudest thunder of the Vatican, and all the combined powers of infernal darkness.

This is our glory! and this is our boast! the boast of the established Church in particular — whose sentiments respecting the doctrines of the church of Rome will nowhere more plainly appear than in the following pages.

From these sentiments, it will be obvious to conclude, that, however the church of England may have been slanderously reported by some, to be favourably inclined towards Popery, she, on the contrary, acknowledges no bitterer enemies, nor, perhaps, any more insidious, than those of the Romith communion. In fact, no church has produced more, or more formidable champions in the Protestant cause than She; nor has the Reformation any where met with more able and zealous defenders, than those she instructed and brought up.

May the spirit of unity and concord, of charity and forbearance, of harmony and mutual benevolence, conciliate the affections of all true Protestants one towards another! May they stand fast in the liberty wherewith Christ has made them free! not using their liberty for a cloak of maliciousness, but, as the fervants of God; found in faith, cloathed. with humility, fervent in charity, and zealous of good works: as becomes those who have been called out of darkness into the marvellous and unfullied light of the Gospel. And may the Spirit of Wisdom, by these, and every other means, fo irradiate and enlighten the minds of all men, that they may be brought to the acknowledgment of the truth, as it is in Christ Jesus; and be thereby led to the fincere practice of every Christian virtue: to the honour and praise of God, and to their own temporal comfort and everlafting advantage

# THE

# CONTENTS.

### PART I.

SECT. I.

Of Christ's Holy Catholic Church. Page 1

SECT. II.

Of the supreme visible head of the church. 9

SECT. III.

Of the infallibility of the church of Rome. 18

S E C T. IV.

Of the sufficiency and perfection of Scripture. 31

S E C T. V.

Of Oral Tradition.

43

SECT.

#### SECT. VI.

Of the apocryphal books added to the canon of Scripture by the church of Rome. Page 55

#### SECT. VII.

Of withholding the Scripture from the people. 69

#### SECT. VIII.

Of divine service in an unknown tongue. 77

#### SECT. IX.

Of private or auricular confession to a priest. 84

#### SECT. X.

Of good works, merits, and indulgences. 90

#### SECT. XI.

Of Purgatory. 97

#### SECT. XII.

Of the worship of Angels, and praying to Saints departed. 106

#### SECT. XIII.

Of the religious worship given to the Virgin Mary.

124

PART

### PART II.

#### SECT. I.

Of Image Worship.

Page 133

#### SECT. II.

Of the number of Sacraments, and their validity. 146

#### SECT. III.

Of Baptism and Confirmation.

150

#### SECT. IV.

Of the Sacrament of the Lord's Supper and Transubstantiation. 153

#### SECT. V.

Of the absurdities attending the doctrine of Transubstantiation, and its pernicious tendency. 162

#### SECT. VI.

Of the novelty of the doctrine of Transubstantiation, and of the opposition it at first met with. 168

#### SECT. VII.

Of denying the Cup to the people, in the sacrament of the Lord's Supper. 171 SECT. SECT. VIII.

Of Penance.

Page 177

SECT. IX.

Of Extreme Unction.

183

SECT. X.

Of Ordination.

188

SECT. XI.

Of Matrimony.

195

SECT. XII.

Of Celibacy enjoined the clergy in the church of Rome. 200

SECT. XIII.

Of the hazard of salvation in the church of Rome.
208

SECT. XIV.

Protestants allowing some Papists may be saved no reason for embracing their religion. 212

### PART III.

#### SECT. I.

Of the universality of the Popish religion, the numbers of its professors, and the antiquity of their faith. Page 217

#### SECT. II.

Of the pretended novelty of the Protestant religion.
223

#### SECT. III.

The faith of Protestants not to be objected to by the Papists for relying on fallible and uncertain grounds. 229

#### SECT. IV.

Protestants justified in separating from the church of Rome, and how far they do so, &c. 233

### SECT. V.

Of the advantages of the Protestant religion above that of the church of Rome. 238

#### SECT. VI.

Of the religion of Protestants in the strict and proper notion of it, and of the wisdom of their choice. 243

SECT.

#### SECT. VII.

Of the ordinary arts of Papists in making converts.

Page 255

#### SECT. VIII.

Of the dishonest arts of Papists in carrying on religious disputes. 262

#### SECT. IX.

Of the Papists pretence to miracles. 269

#### SECT. X.

Of the ambition and worldly views of the church of Rome. 272

#### SECT. XI.

Of the cruelty, persecution, and treachery of the church of Rome. 275

#### SECT. XII.

Of the lenity of Protestants towards Papists, and of the laws enacted against them in England. 279

#### SECT. XIII.

That the cruelty, persecution, and treachery of the church of Rome are fairly to be charged on the doctrines of that church, and are entirely owing to the influence of those doctrines on the minds of men. 287

APPEN-

## APPENDIX.

- I. Bulla in Coena Domini: Or, A form of excommunication and anathema against all heretics, particularly emperors, kings, dukes, and others of what dignity soever; solemnly pronounced every year at Rome, on Maundy Thursday. Page 303
- II. The Bull of Pope Pius V. intitled, The damnation and excommunication of Elizabeth queen of England, and her Adherents, with an addition of other punishments.
- III. An INDULGENCE granted by Pope Clement V. to John and Joan king and queen of France, and to their successors for ever.



# Protestant Armour, &c.

### PART I.

SECT. I.

Of Christ's Holy Catholic Church.

#### QUESTION 1.

THAT do you mean by the church of Christ?

A. I mean a collection of human perfons professing faith in Christ, gathered together in several places of the world by the preaching of Christ, his apostles, and ministers, for the worship of the same God; and united into one corporation or society, whereof Christ is the head.

Q. 2. How may this church be called Holy?

A. It may be called *Holy*, 1. In reference to the vocation by which all the members thereof are called and separated from the rest of the world to the service of God. 2. In relation to the offices appointed, and the powers exercised in the church, which by their institution and operation are boly.

3. Because whosoever is called to profess faith in Christ, is thereby engaged to boliness of life. 4. In regard that the end of God's constituting a church, was for the purchasing of a boly and peculiar people. 5. In relation to all godly persons contained in it, by a real and insused sanctity, which shall hereafter be completed and persected in the world to come; when all the wicked, being separated by death from the external communion of Christ and his saints, and having no true internal communion with them, shall be totally and sinally cut off from the church of Christ; which will then be truly, intirely, persectly, and everlastingly boly.

Q. 3. What, then, are we to look upon Christ as having two churches, one in this life, in which the good and bad are mingled together; another in the next, in which there are good only: one in which the saints are imperfectly holy, another in which they are perfectly so?

A. By no means: for it is one and the fame church which in relation to different times, admits, and does not admit the permixtion of the wicked, and the imperfection of the godly: fo that there are not two different churches, but two different states of one and the fame church.

Q. 4. What is the fignification of the word Ca-

2 Tim, ii. 19.

A. The

A. The word Catholic fignifies the same as Universal.

Q. 5. Why is the church of Christ called the Catholic Church?

A. Chiefly because it embraces all sorts of persons, is to be disseminated through all nations, and comprehends all ages of the world.

Q. 6. Is the church of Rome the Catholic or Universal Church?

A. No: neither that, nor any other particular church can be the Catholic church, any more than a part can be the wbole, or universal and particular mean the same thing.

Q. 7. But may not a particular church be stiled Catholic, as it is a part of the Catholic church?

A. It may; provided it be, indeed, considered as a part only of the Catholic church; without any universal pre-eminence, authority, or jurisdiction over other particular churches.

Q. 8. What does the Church of Rome arrogate to herself, in stiling herself Catholic or Universal?

A. The universal primacy, precedency, head-ship, and sovereignty over all other churches. And, in like manner as God is called universal Lord, because all things are under his dominion; so the church of Rome stiles herself catholic or universal,

as alone having all other churches subject to her, Accordingly, she expressly declares herself to be the mother and mistress of them all.

Q. 9. Is she not, then, really the mother of all other churches?

A. No. The church of Jerusalem was evidently the first Christian church, and therefore, the mother of all others: and, accordingly, she is so stilled in the synodical epistle of the second general council of Constantinople.

Q. 10. What say you to the church of Rome's pretending to be mistress of all other churches?

A. I say that she has no ground for so doing, unless perhaps she thinks that title due to her, merely because Rome was once an *imperial* city. But, even this will not answer her end: for, upon this footing, the church of Constantinople might as well have been stiled so. And, in fact, it was decreed, in the fourth general council of Calcedon, that the church of Constantinople should have equal privileges with that of Rome, because she was an *imperial* city.

Q. 11. What is requisite to prove the Papists claim, or to shew that the church of Rome is the Catholic church, that is, the whole society of all true Christians in the world?

A. A plain constitution of our Saviour; whereby St. Peter and his successors at Rome are made the supreme head and pastors of the whole Christian church. This, however, they can produce no evidence of, neither in the Gospel, the Acts, nor the Epistles of the apostles.

Q. 12. But would it not be sufficient to prove the claim of the church of Rome, if it were made appear that St. Peter presided there, after having been constituted supreme head of the whole Christian church by our Saviour?

A. No: this would prove too much. For, from hence it would follow, that at Antioch, where he was first and unquestionably bishop, he must likewise have been the supreme head and pastor of the whole Christian church; and then the stile must have been the Antiochian Catholic church, as it is now the Roman Catholic. But no footsteps of such a stile can be found in ecclesiastical history; neither will the Romanists compliment the church of Antioch with such a title.

Q. 13. If indeed the church of Rome were the Catholic church, might we not expect to find express mention made of the Roman Catholic church in the ancient creeds of the Christian church?

A. Undoubtedly: for if it be true that the Roman church is the Catholic, it was always fo from the first, and of the greatest importance to the salvation

vation of men, and the peace and unity of the Christian church that it should be known; and yet, in the ancient creeds, we find no mention at all of the matter.

Q. 14. Was there, then, never such a claim set up by any church in the earliest ages of Christianity?

A. No: all fuch presumptuous arrogance was intirely unknown in those days. And pope Pius II. when a cardinal, expressly owned, that, before the Nicene council, little regard was had to the church of Rome b.

Q. 15. What are the consequences of maintaining the church of Rome to be the Cathelic church?

A. The consequences of this are, 1. That the churches of Asia and Africa, which were excommunicated by the pope of Rome, on account of their differing with him concerning the time of keeping Easter, and the affair of rebaptizing heretics, by being turned out of the communion of the Roman church, were also cut off from the Catholic church, and from a possibility of salvation.

2. That all Christians in the world, who do not yield subjection to the bishop of Rome, and acknowledge his supremacy, are no true parts of the Catholic church, nor in a state of salvation.

3. That as baptism, if good, makes the persons baptized mem-

b Epist, 288.

bers of the Catbolic church, the church of Rome ought not, as the does, to allow the baptism of heretics, and of those who are out of the communion of their church, to be valid.

Q. 16. What use does the church of Rome make of this her boasted superiority and catholicism?

A. A very tyrannical one. For, she requires all persons to receive and believe the doctrines she proposes to be received and believed upon her sole authority, and under pain of damnation.

Q. 17. Well; and do you not profess to believe the Holy Catholic Church?

A. Yes: but I am not therefore bound to believe all the doctrines and tenets of the church of Rome (nor indeed any other particular church) which is neither catholic, nor peculiarly boly.

Q. 18. What then, do you mean, when you say, I believe the Holy Catholic Church?

A. I mean three things: 1. That I am fully persuaded that Christ by his preaching, and by that of his apostles, did gather unto himself a church or society, consisting of many thousands of believing persons, and numerous congregations, to which he added daily, and will successively and daily add, to the end of the world, such as shall be saved; so that, by virtue of his all-sufficient word and promise, I am assured, that there was,

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hath been hitherto, now is, and hereafter will be, to the end of time, a church of Christ one and the fame. 2. That I believe this church to be in general boly, in respect to the Author, end, institution, and administration of it; and acknowledge it, particularly, in all the true members of it here, to be really holy; and in the same, hereafter, perfettly and completely fo. 3. That I look upon this church not like that of the Jews, limited to one people, confined to one nation; but to be disseminated through all nations, to be extended to all places, to be propagated to all ages, to contain in it all truths necessary to be known, to exact absolute obedience from all men to the commands of Christ, and to furnish us with all graces necessary to make our persons acceptable, and our actions well-pleas-

\* Pearson on the Creed.

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#### SECT. II.

Of the supreme visible head of the church.

#### QUESTION 1.

WHOM does the church of Rome acknowledge for the alone supreme visible head of Christ's church on earth?

A. The pope or bishop of Rome, to whom she requires all men to submit, and whom, for that reason, she stiles Universal Bishop.

Q. 2. What other titles of honor does she give

A. She stiles him St. Peter's Successor, Christ's Vicar, &c. and affirms, that he has supreme power on earth over the whole church; whereas in truth no such succession can be fairly made out; Christ left no such vicar, gave no such power to St. Peter, nor any pre-eminence to him, or any other of the apostles.

Q. 3. But do not the Romanists endeavour to prove that the pope is St. Peter's successor, 1. by telling us that Rome was the fixed residence of that apostle; and 2. by handing down to us a list of popes from him to the present Pontisf?

A. They do; but to very little purpose. For, t. though there be good evidence that St. Peter was bishop of Antioch, yet some of their own authors have denied his ever being at Rome; and others

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cannot agree about the time; so that it is not very certain he was ever bishop of Rome. Or, supposing he was at Rome, when he wrote his first epistle, it will by no means follow that he had his fixed residence there. And, 2. as to the list of popes from St. Peter downwards, it deserves little credit; as being drawn up by those who are parties, witnesses, and judges in their own cause.

- Q. 4. Is not there likewise some uncertainty in this matter on another account?
- A. Yes. For, as in the fourteenth century, there were, for upwards of thirty years successively, two cotemporary successors, and, afterwards, a third elected at the council of Pisa, by the cardinals on both sides, which were all set aside by the council of Constance, there can be but little certainty that either the present, or any of the former popes is indeed the true lineal successor of St. Peter.
- Q. 5. But, supposing an uninterrupted and undoubted lineal succession from St. Peter down to the present pope could be made out, and that it appeared, moreover, that Peter was, indeed, invested with the supremacy, must it needs follow that such supremacy must likewise be successive, and not terminated in his own person?
- A. By no means; unless it could be proved either, that whatever pre-eminence St. Peter, or any of the immediate apostles of our Lord might enjoy, must of necessary belong to every the most

remote

remote successor; or, that every such successor, by virtue of Christ's original institution, was, upon his succession, to be invested with equal privileges as his predecessor.

Q. 6. So then, though we floutd allow St. Peter to have been bishop of Rome, and to have been invested with the supremacy, this would not at all prove the supremacy of his successors over the whole Christian church?

A. Certainly it would not. But, after all, St. Peter could not give the succeeding bishops more than he his-self had, which was, at most, but a primacy of order: and what privileges that see might derive from this apostle, it can hold no longer than its bishop keeps to the truly apostolic faith. "For he hath not Peter's inheritance, who inherits not Peter's faith "And a succession in piety is the true succession d." "For he is not aposto- lical who holds the seat, but he who embraces the doctrine and does the duty of an apostle, &c "."

Q. 7. Did our Saviour encourage any of his apostles to hope for such supremacy?

A. No: he expressly forbids them to affect any such superiority, and that under pain of degradation. It shall not, saith he, be so among you: but whosever will be great among you, let bim be your

c Ambros. de Pænit. 1. i. c. 6. d Greg. Naz. en om. in Athanas. Taurin. ap. Wolph. Mem. Lect. Tom. i. p. 215.

minister; and whosoever will be chief among you, let him be your servant.

Q. 8. Yet, when Christ said to Peter, Thou art Peter, and on this rock I will build my church , was not this plainly giving him a pre-eminence to the other apostles?

A. By no means. The passage now quoted refers to that confession of St. Peter, whereby he had just before acknowledged that Jesus was the Christ the Son of the living God, which confession, in allusion to the signification of St. Peter's name, our Saviour stiles a rock, or firm foundation; so that the meaning of the words appears to be this — Thou art Peter; that is, a rock, a firm, steady, and unshaken witness; and on this rock, that is, on this testimony or confession of thine, as on a rock, or firm foundation, I will build my church. As if he had said, This is the prime fundamental truth of my religion, upon which I shall build all my doctrine, and upon this foundation shall my church and followers be instructed and edified.

Q. 9. Do not the Papists, however, understand this text, as relating to St. Peter's person, and not to his confession?

A. Well; supposing this text to relate to St. Peter, and not to his confession, this will avail them nothing towards proving the pope's suppremacy; because, 1. it makes no real difference

Matt. xx. 27. g Ibid. xvi. 18.

at all whether by the rock upon which our Saviour promifes to build his church, be meant the confession of St. Peter, or his person. For if this rock be the confession of St. Peter, the application of the phrase to him, in fo particular a manner, must needs be with regard to his personal firmness and steadiness in that confession. And if it be the person of St. Peter that is here stiled a rock, it is still with regard to his firmness in that confession. From whence nothing can be collected to the advantage of the cause of the church of Rome. 2. Because as the word rock signifies nothing of authority or dominion, but a stone, or firm part in the foundation on which the church is built, so it is a character in which St. Peter could not possibly have any fuccesfors, in any other sense, than in that wherein he applies it to all Christians in general, when he fays, Ye also, as lively stones, are built up a spiritual bouse, &c. acceptable to God h.

Q. 10. But does not our Saviour allow Peter a fupremacy when he gives him the keys of the kingdom of heaven, and the power of binding and loofing 1?

A. No: for, giving him the keys of the kingdom of heaven may mean no more, than that he should be the first to preach the Gospel; that he should, as it were, unlock and open the door of salvation, by proclaiming Jesus, after his ascenscion, as we find in fact he did k. And as to the authority of binding and loosing, he bestowed it alike on all the apostles — What soever ye shall bind

h 1 Pet. ii. 5. 1 Matt. xvi. 19. k Acts ii. 14.

on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven!

Q. 11. Yet when St. Peter was afterwards repeatedly commanded by our Saviour to feed his lambs and his sheep m, was not this investing him with full authority to rule over all Christians everywhere, both small and great, high and low?

A. By no means. All that appears to be meant by this repeated command is, that St. Peter should make amends for his fall, and shew the sincerity of his love to his great Lord and Master, by being remarkably diligent in preaching the Gospel, and in gathering and feeding the flock of Christ. But, to conclude from hence, that he was made ruler over the whole Christian world, and that the bishops of Rome, after him, should be invested with the same power and jurisdiction, while there is not one fyllable of any fuch power, nor any the least mention of successors in the text, is just such a wretched inference, as that which the Papists draw from those words of our Saviour to St. Peter - I have prayed for thee, that thy faith fail not n: when they would hence infer, that St. Peter had a promise of infallibility; and that this infallibility too must belong to the popes in all ages as his succeffors: whereas it is evident that all that was meant by these words, was, that St. Peter should

<sup>&</sup>lt;sup>1</sup> Matt. xviii. 18. John xx 23. <sup>m</sup> Ibid. xxi. 15, 16, 17. <sup>p</sup> Luke xxii. 12.

not utterly fall from Christ, notwithstanding his future denial of him.

Q. 12. Did ever any of the apostles acknowledge any superiority in St. Peter?

A. No: nor did St. Peter his-self ever once lay claim to any. Nay, St. Paul was so far from acknowledging any such superiority in any of the apostles, that speaking of himself he avers, that he was in nothing behind the very chiefest apostles. And, with respect to St. Peter, he declares that he had not scrupled to censure his conduct, and to rebuke him before all — I withstood him, says he, to his face, because he was to be blamed? which he certainly would not have done, had he thought him his superior.

Q. 13. What was St. Cyprian's judgment in this matter?

A. In his epiftle concerning the Unity of the Church, he delivers it thus: "The other apostles" are the same St. Peter was, endowed with an "equal share of honor and power."

Q. 14. Well; all this, indeed, must be allowed to be very convincing. But, these several particulars apart, is there any one argument sufficient to determine this whole controversy?

<sup>2</sup> Cor. xii. 11. º Galat. ii. 14. P Ibid. v. 11.

A. Yes, the following one. If, as the Papists will have it, St. Peter had been appointed fovereign of the church, it feems that it should have been requifite that he should have outlived all the other apostles: for, otherwise, the church must have remained without a head, or there must have been an inextricable controversy who that bead was? St. Peter died long before St. John, and perhaps before divers others of the apostles; now, if after his decease, the church remained without a head, it might have been without one before, as well as after; and our adversaries lose the main ground of their pretence. - If one of the apostles became head, feveral unanswerable questions prefent themselves to be resolved; as, Which of them it was? Upon what ground did be assume the beadship? Who ever acknowledged any such? Or, Where is there any report about it? If any other person, not an apostle, was made head, suppose the pope, who alone pretended thereto, then did St. John and the other apostles become subject to one in degree inferior to them: but, if fo, what becomes of St. Paul's first apostles, secondarily prophets, thirdly teachers 9? What do all the apostolical privileges come to, when St. John must be at the command of Linus, Cletus, and I know not whom?

Q. 15. Truly this argument alone feems abundantly fufficient to overthrow the doctrine of the

<sup>9 1</sup> Cor. xii. 28.

pope's supremacy. Have you, however, any thing farther to observe concerning this pretended supreme visible head of the church?

A. Yes: I observe, in general, 1. That Scripture makes no mention of any fuch visible head, to whom we are, at all times, bound to fubmit. 2. That it is abfurd to require any fuch univerfal submission, because it cannot be known, at all times, who this pope or supreme visible head of the church is: as for instance, when the Christian world was divided about it, and there were two or three equally pretending to the fee of Rome'. 3. That to subject mankind, in its most important and eternal concerns, to the fallible decisions of any one man, or fet of men, is not only injurious to a rational freedom of inquiry, but is manifeltly usurping upon the rights of our common humanity, and the natural prerogatives of conscience.

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<sup>\*</sup> See Aniw. to Qu. 4. of this Sect.

### SECT. III.

Of the infallibility of the church of Rome.

### QUESTION I.

Do not the Romanists pretend that their church is infallible, and cannot err?

A. They do: but as they found their belief of this, upon the presumption that theirs is the catholic church, and as that presumption has already been sufficiently resulted, their pretence to infallibility must necessarily fall to the ground.

Q. 2. However, do they not fay, that the church must needs be infallible, in order to prevent heresies and determine controversies?

A. Whatever they may fay, infallibility is not a certain remedy against herefy; for we are expressly told that there must be herefies, that they which are approved may be made manifest. But, now, if there must be herefies, either the church must not be infallible, or infallibility in the church is no certain remedy against them. Neither, indeed, is it necessary that all controversies in religion should either be prevented or decided; otherwise the church of Rome, which pretends to be infallible, has not done her duty; there being many controversies in that church which still re-

<sup>•</sup> See Seet, 1. t 1 Cor. xi. 19.

main undecided, and many differences in their commentaries upon Scripture about the sense of several texts, concerning which they are by no means agreed.

Q. 3. But is not infallible fecurity necessary to divine faith?

A. The only faith which we are concerned about, is faving faith, or that which will fave us; call it divine, or what you will: but such a faith may be had, without infallible security. Whoever is so assured of the authority and sense of Scripture, as to believe the doctrine of it, and to live accordingly, shall undoubtedly be saved. But, surely, that belief which will save a man hath the true nature of faith, and of saving faith too, though it be not infallible.

Q. 4. So then infallibility is not necessary to the true nature of that assent we call faith?

A. By no means: because faith admits of degrees, but infallibility of none. The Scripture mentions a weak and a strong faith; but it would be strange nonsense to talk of a strong and weak infallibility.

Q. 5. What, then, can we have no infallible fecurity of the authority and sense of Scripture?

A. So far as is needful to falvation, we may have a certain affurance of both; that is, such an

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affurance as will not afford the least doubt to any considerate man: and such as none but an obstinate man or a fool can resist. But, in an ordinary way, and without a miracle and particular revelation, we can have no infallible security of either.

# Q. 6. How fo?

A. Because, without a particular revelation in these matters, we must intirely depend upon the testimony and judgment of man, which must, in their own nature, be ever fallible.

Q. 7. But do not the Papists insist that "God "had not seemed to be discreet," unless he had provided for the assurance of faith, and for the peace and unity of his church, by bestowing infallibility on her; or, appointing some infallible judge on earth, in matters of faith?

A. They are, indeed, guilty of this infolent presumption: to resute which, let it be farther observed, that an infallible judge, if there were one, would be no certain way to put an end to controversies, and to preserve unity in the church, unless men were infallibly certain that there is such a judge, and who he is. Even now, there are two controversies actually on foot; one between us and the Papists, Whether there be an infallible judge? and the other among the Papists themselves, Who this infallible judge is? which could never yet be decided;

decided; and yet, till it be decided, infallibility, if they had it, would be of no use to them for the putting an end to controversies.

Q. 8. Are they not, then, after all, agreed among themselves where and with whom to lodge this infallibility?

A. By no means. Some of them say, the pope by himself is infallible; some, that a general council without the pope, is so; others place infallibility in the pope and council together; some again, in the consent of the universal church; whilst others deny the infallibility of the present church, and only make the tradition of all ages infallible.

Q. 9. But is it not necessary to the perpetual visibility of Christ's church, that the whole Christian church should be free from errors?

A. No; it is not necessary to the perpetual vifibility of Christ's church that any part of it should be free from all errors and corruptions. The very churches planted by the apostles in the primitive times were not so. St. Paul reproves several doctrines and practices in the church of Corinth, of Colosse, and of Galatia; and the Spirit of God several things in the seven churches of Asia: and, yet, all these were true parts and members of the catholic church of Christ notwithstanding; because they all agreed in the main and essential doctrines of Christianity. Q. 10. But do not those of the church of Rome affert, that the definitions of general councils give us an infallible interpretation of Scripture?

A. They do: but, supposing what they say to be true, which it is not, the differences about the meaning of such definitions must make as great difficulties and uncertainties in faith, as the differences about the meaning of Scripture itself.

Q. 11. Well, but the people have the living voice of particular pastors to explain the definitions of councils to them?

A. Yes; but this does not mend the matter: 1. Because we see that particular pastors differ in their explications; witness the bishop of Condom's exposition of the catholic faith, and of the definitions of the council of Trent, which is, in many material points, very different from that of Bellarmine and many other famous doctors of that church. Witness also the many differences between Ambrofius, Catharinus and Dominicus Afoto about the definitions of that council, in which they were both present, and heard the debates, and bore a great part in them. 2. Because particular pastors have no authority to explain the definitions of general councils; the council of Trent having, by express decree, reserved to the pope, and to him only, the power to explain the definitions of the council, if any difference arise about the meaning of them.

Q. 12. But what dependance can we have on the pope's infallibility in fuch matters?

A. You yourself may judge, when you have considered, that, by the confession of the Romanists themselves, many of their popes have been heretical; as Zepherinus, a Montanist; Marcellinus, an idolater; Liberius, an Arian; Felix II. an Arian; Anastasius II. a Nestorian; Honorius, a Monothelite, &c. and not a few contradictory to each other in their decrees; as Innocent III. to Julius I. The council of Trent to Gregory III. John XXIII. to Nicolas III. Gregory I. to Pelagius II. Leo VIII. to Adrian III. Nicolas I. to Zacharias. The council of Constance to Gelasius II. &c. &c.

Q. 13. But, fince our Saviour has promifed that the gates of hell shall not prevail against his church u, does it not follow that she is infallible and cannot err; for, if she were to err, the gates of hell would prevail against her?

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A. That the gates of hell shall never prevail against the church of Christ, so as to overthrow and extirpate it, is granted; but this will never prove that the church must be infallible; because, as a particular church may hold some error, and yet continue a true member of the universal church, there is no reason why the universal church herself may not hold the same error, and yet re-

u Matth. xvi. 18.

main the true universal. Neither can it be proved that every error is one of the gates of hell. On the contrary, the church may err, and yet continue still a true church, and bring forth children unto God, and send souls to heaven.

Q. 14. However, did not our Saviour promise his disciples that the Spirit of truth should guide them into all truth "?

A. Our Lord promised the Holy Spirit to the apostles for the benefit of the church, that they might be enabled to instruct it in all those truths which, at the time he was speaking, they were not able to bear; but it does not hence follow, that any other persons, in succeeding ages, should have the fame immediate and extraordinary affiftance of the Holy Ghost, as the apostles had. Nay, supposing that the guidance here promised, was promised to the church for every succeeding age, this does not prove that the church may not flart aside, and fall into some error contrary to the guidance and direction of the Spirit; unless, indeed, fuch guidance be, not only sufficient, but irresistable; which can never be made appear, and is inconsistent with the Romanists doctrine of free-will in believing.

Q. 15. Yet, when our Saviour faid to his disciple, I will pray the Father, and he shall give you

<sup>&</sup>quot; John xvi. 12, 13.

another comforter, that he may abide with you for ever w, was not this plainly declaring that this same Spirit of truth should continue with the church in every succeeding age, and, consequently, that the church should always be infallible; unless we should say, it would abide with it in vain?

A. We thankfully acknowledge that the Holy Ghost doth, and shall ever remain with the church, and with every true member of it, in order to enlighten, strengthen and comfort those who are such; yet, not so, that every or any true member or minister thereof shall have all the same privileges which the apostles had for the conversion of the world, or be infallible as they were; this being found to be absolutely false in fact.

Q. 16. But do not the Romanists pretend that the same infallible assistance which the apostles had, is necessary in every succeeding age, for the perpetuity of the church, and for the right government of it, &c.?

A. If this be so, it must be equally necessary we should have been acquainted which that church or society is, which was to be thus infallible; otherwise we cannot know where to have recourse for the government of the church and the decision of controversies in matters of difficulty. But now, it is evident that God hath no where in Scripture

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w John xiv. 16.

declared this; much less that the church of Rome has this infallibility annexed to her, or that she is, indeed, the catholic church.

Q. 17. Have you any thing to observe upon the Romanists attempting to prove the infallibility of their church from Scripture?

A. In general, I observe that it is impossible, according to the principles of the church of Rome, that its infallibility should be proved from Scripture; because, according to her principles, we cannot know either which are the true books of Scripture, or, what is the sense of Scripture, but from the authority and infallible declaration of that church. And, if so, then the infallibility of the church must be known and proved, before we can either know the Scriptures or the sense of them. Now that, whose reality and meaning cannot be known, without previously proving the thing in question, can never be brought as a proof of that thing.

Q. 18. Well, but, after all, will you not allow at least, that the apostles, while alive, were infallible in matters of faith?

A. That the apostles, after the descent of the Holy Ghost were infallible in all things absolutely necessary to salvation is granted: but yet, it is remarkable, notwithstanding this, that their decisions did not prevent disputes arising and continuing in the church, even in matters of moment. So little reason

reason have we to suppose that infallibility, or an infallible judge, would at any time be an effectual means to put an end to controversy.

Q. 19. But, pray, if Christ has left no infallible judge in the church to determine controversies, and to point out truth from falsehood, in matters of faith and practice; how can we be secured from dangerous and fatal errors in religion?

A. We have ample provision for our security, inasmuch as, 1. God has given us an infallible rule in Scripture: 2. as he has afforded us sufficient means of instruction to help us to understand this rule: and, 3. as he has given us an infallible promise of security from all fatal errors and mistakes, if with an honest mind and due diligence we apply ourselves to the study of it; and, so far as our several callings and respective circumstances permit, make use of the means of instruction which he has provided for that purpose.

Q. 20. Must not this seem extremely reasonable, as it is utterly inconceivable that a total exemption from all error should be made the necessary condition of salvation to so impersect and short-sighted a creature as man?

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A. It must: and accordingly it is a most undoubted truth, that integrity and uprightness of heart, and a sincere desire of knowing and obeying the divine will, are the only requisites, on our

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part, to intitle us to the favor of God. — However, in the mean time, to prevent, as far as poffible, our being drawn aside to any dangerous errors or mistakes, we should remember to stick close to our rule; to refer the church to the Scripture, and not Scripture to the church; and to beware of being led by the imperious and arbitrary decisions of any man, or set of men, to receive any doctrine for divine, which is not supported by the suffrage of those, who, we have all the reason in the world to believe, were extraordinarily and divinely inspired.

Q. 21. But what must those persons do, who are of a very low and mean capacity of understanding, and either by reason of the weakness of their faculties, or other disadvantages which they lie under, are in little or no probability of improving themselves?

A. Such are always to be considered in the condition of children and learners, and, therefore, must of necessity, in things which are not plain and obvious to the meanest capacities, trust and rely upon the judgment of others. And it is really much wifer and safer for them so to do, than to depend upon their own judgments, and to lean to their own understandings; and such persons, if they be modest and humble, and pray earnestly to God for his assistance and direction, and are careful to practise what they know, and to live up to the

the best light and knowledge which they have, shall not miscarry merely for want of those farther degrees of knowledge which they had no capacity or opportunity to attain; because their ignorance is unavoidable: and God will require no more of them than he hath given them, and will not call them to account for the improvement of those talents, which he never committed to them.

Q. 22. Yet must not such persons be liable to be led into numberless errors and mistakes?

A. What then? fo long as they do not give into them through the impulse of any disorderly passion or undue affection, through any obstinacy, perverseness, or self-conceit, there can no harm happen unto them. And if, at any time, they be led into any dangerous error, by the negligence or ill conduct of those, under whose care and instruction the providence of God permitted them to be placed, God will not impute it to them as a fault; because in the circumstances in which they were, they took the best and wisest course they could, to come to the knowledge of the truth, by being willing to learn what they could of those whom they took to be wifer than themselves.

Q. 23. However, is it not, in the mean time, the duty of every man, so far as he is able, to examine the reasons and grounds of his religion, and to see, as far as may be, that what he has been

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been taught to believe, with respect to the concerns of his eternal falvation, be indeed founded upon truth, and intirely consonant to it?

A. Undoubtedly: and, therefore, it is but right, that every man should be allowed to examine his religion as far as he can, and to make use of all the best light he can get, to discover the true and right way. For, if a man is not to examine his religion, but to take it as it is, then he is likewise to remain in the religion he first lights upon, whether by choice, or the chance of his education. For no one ought to change but upon reason; and reason he can have none, unless he be allowed to examine his religion and to compare it with that of others; that, by the comparison, he may discern which is best, and ought in reason to be preferred in his choice.

# SECT. IV.

Of the sufficiency and perfection of Scripture.

### QUESTION 1.

YOU said, in the last section, that we ought to refer the church to the Scripture; does then the Scripture contain a sufficient rule of faith?

A. The Scripture contains not only a sufficient, but a perfect rule both of faith and practice, inasmuch as it contains every thing necessary to be believed and observed by us, and is, moreover, in all such instances, plain and easy to be understood; giving light and understanding to the sumple \*, and being able to make men wise unto salvation \*.

Q. 2. But do not the Papists object that there are many passages in Scripture very obscure and hard to be understood, and that therefore it cannot be a perfect rule, whose essential properties are clearness and precision?

A. Yes: but granting that there are such, this does not detract from its perfection as a rule. For what if, in order to secure the attention of the learned, and to keep up the veneration of those who would be tempted to neglect what they could easily and fully understand, there be many difficult texts, many mysterious points in holy writ, it does

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<sup>\*</sup> Pfal. cxix. 130. 7 2 Tim, iii 15.

not thence follow that it is not a perfect rule of duty; when, at the same time, it evidently contains all things necessary to salvation, set down in the plainest manner.

Q. 3. So, then, if we do but attend to what is plainly laid down in Scripture, we cannot fail of being furnished with a perfett rule of doctrine and duty?

A. We cannot. — But if men will pass over what is plain and easy to be understood, and with little or no regard to it, will busy themselves in those things which are more difficult, they will not only be liable to mistake their rule, but be in danger of running counter to it, and of building hay and stubble upon the rich and solid soundation of gospel truth.

Q. 4. But as we are told, that All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for insiruction in righteousness 2: would it not therefore seem that we are bound to look upon the whole Scripture as our rule, and consequently are obliged to attend to the more obscure, as well as to the plainer parts of it?

A. That all Scripture is given by inspiration, &c. that the man of God may be perfect, thoroughly furnished unto all good works \*, is granted. But it does not hence follow, that we are so to look upon the

<sup>2 2</sup> Tim iii. 15.

<sup>\*</sup> Ibid. v. 16.

whole Scripture as our rule, as to be obliged to give constantly an equal degree of attention to every part of it, or to have the same clear and distinct knowledge and belief of the more abstruse, as we have of the plainer matters contained in it. It is enough that we explicitly believe whatever is explicitly revealed; and as to the obscure places of Scripture, that we implicitly believe that the sense of them, whatever it is, which was intended by God, is true.

Q. 5. Yet, as we are bound to understand the will of God, as far as we are able, is it not confequently our duty to enquire after the meaning of those passages in Scripture, which are of a darker and more doubtful import?

A. Though we are certainly bound to study and understand the will of God, so far as we are able, yet, how far we are obliged to enquire into the meaning of the more difficult passages in holy writ, depends upon various circumstances of leisure, opportunity, and capacity. — One, for instance, who cannot read, an illiterate labourer, or he whose time is almost intirely taken up with the necessary duties of his secular calling, cannot be supposed to be obliged to an equally assiduous search after these things, with one of greater leisure, qualifications and abilities, or whose profession leads him more particularly to the study of these matters. Nay, it would be foolish and ridiculous in such

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persons to attempt it. In the mean time, this does not prevent the Scripture from furnishing both learned and unlearned, the man of business as well as the man of leisure, with a sufficient and perfect rule of faith and practice.

Q. 6. Ought not the people, however, to confult their pastors in those difficulties which they meet with in holy writ?

A. Undoubtedly they ought: and they should, moreover, pay a modest deference to their judgments in these things. But, at the same time, they should take care not to admit any thing for truth, which appears manifestly to contradict the plainer doctrines and precepts of Scripture; if, at least, they would preserve their rule entire.

Q. 7. Allowing this, who, after all, is to judge of the fense of Scripture, and to determine what is contrary to the perfect rule of faith?

A. Every man, according to his best abilities, is to judge for himself with a judgment of discretion, under an awful sense of his being to answer, in his own person, for all such mistakes as proceed from levity, inattention, or insincerity, and every obstinate prejudice and undue affection.

Q. 8. But is not this subjecting the Scripture to the judgment of private spirit, whereas St. Pe-

ter tells us, that no prophecy of the Scripture is of any private interpretation ?

A. When St. Peter fays, that no prophecy of the Scripture is of any private interpretation, his meaning appears to be, that no prophecy of Scripture is of mere human original, or the explication of any man's own private fentiments. This is evident from what follows ; for, fays the apostle, the prophecy came not, in old time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost b. - But be this as it may. - If by private spirit is meant a mere persuasion, conceit, or fancy, a judgment formed upon no proof, or rational evidence, that this or that is the true meaning of fuch or fuch a Scripture, then indeed it is granted, that, in this sense, no prophecy of Scripture is of any private interpretation. — But if by private spirit be meant every man's particular reason proceeding upon proofs in support of its judgment, this is the only touchstone by which we can discern the meaning of Scripture, the mind of the spirit; and is fo far from being a thing of a private nature, that it is the most public and certain criterion possible, being exposed to all men's trial and examination.

Q. 9. Well; but when you fay that every man is to judge for himself, is not this setting up as many judges in religion, as there are men and women in the world?

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<sup>2</sup> 2 Pet. i. 20. <sup>b</sup> Ibid. ver. 21.

A. And what then? Do not the Romanists the same? Do not the men and women of their communion judge their religion to be true before they believe it, as well as the men and women of other religions? And though it may be said, that the Romanists believe their religion to be the truth, not because they think it agreeable to Scripture, but because their church tells them so; yet certainly they believe the church, because their own reason, however blinded and missed in the affair, tells them it ought to be believed. Upon the whole, the difference between a Papist and a Protestant, in this matter, is not that the one judges, and the other does not judge; but the one judges his guide to be infallible, the other his way to be manifest.

Q. 10. By whom are we taught to refer men to the use of their own judgment in these affairs?

A. It is the doctrine of common sense, and is taught by St. Paul, where he says, Prove all things: bold sast that which is good c: by St. John, in these words, Believe not every spirit, but try the spirits, whether they are of God d: by St. Peter in these, Be ready always to give an answer to every man that asketh you a reason of the hope that is in you e: and by our Saviour himself — If the bind lead the blind, both shall fall into the ditch f: and, Why even even of yourselves judge ye not what is right g?

f Matt. xv. 14. g Luke xii. 57.

Q. 11. But as the plainest words are not free from all possible ambiguity, and are capable of having a different meaning applied to them from that which they were at first intended to convey; how can the Scripture be a perfect rule, or indeed any certain rule at all; since no written words can explain themselves, and we do not allow of any infallible interpreter?

A. Though all words are liable to have a different sense put upon them from that which the writer or speaker intended, and to be misunderflood or perverted, through the ignorance, paffion, prejudice, or fancifulness of the reader or hearer, this does not at all detract from the perfection of a written rule, but is rather an argument for our making use of a good degree of attention, and an honest impartiality, in order to understand its true meaning. Language, whatever imperfection may attend it, is yet determinate enough in general, to be capable of being understood with a fufficient degree of precision, to secure us from any material error in the instructions or directions it affords us, provided we be but upright in our apprehensions, and above mere naturals in understanding. Were it otherwise, the ambiguity complained of would as ftrongly conclude against all interpretations and explanations of Scripture, as against Scripture itself; since, upon this footing, they would be all liable to uncertainty, and alike capable of being misunderstood.

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Q. 12. Allowing the Scriptures, when they were first written, to have contained a perfect rule of faith, what assurance have we that they have been conveyed down to us without any material corruption or alteration?

A. We have all the affurance of it that can reasonably be desired in an affair of this nature. And he that denies this, must either reject the authority of all other books, because we cannot be certain whether they be the same that they were at first, or else give some reason why these should be more liable to corruption than others.

Q. 13. Are there not some particular reasons why the books of *Scripture* must have been conveyed down to us uncorrupted and unaltered, in every material point, *more* than any *other* books whatever?

A. There are: for, 1. God requiring us to believe the Scriptures as his revealed will, engages himself thereby to see them preserved in sufficient purity. 2. The peculiar circumstances of these books are such, as render it morally impossible that they should have been materially corrupted: for being of all others of the most universal and momentous concernment, they were at first diffused into many hands, and soon after translated into most languages; and most passages in them cited in books now extant: and all these now agree in all matters of importance, notwithstand-

ing the jarring interests and opposite principles of contending sects, and the malicious endeavours of determined infidels to the contrary.

Q. 14. Yet, how can Scripture be a perfect rule of faith, by which all controversies in religion are to be decided, seeing that the questions concerning the canon of Scripture, what it is? and concerning the various readings and translations, which is true? or which is not? are not to be determined by it?

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A. When we fay, that Scripture is a perfect rule by which all controversies in religion are to be decided, our meaning is not that by Scripture all things absolutely may be proved, which are to be believed, but only that, being first proved or presupposed to be divine and a rule of faith, the Scripture contains all the material objects of faith, and is therefore not an imperfect and partial, but a complete and total rule.

Q. 15. Can it then be truly faid, that all controversies in religion are decidable by Scripture, when, at the same time, those are excepted which concern the Scripture itself?

A. Yes: for as that general saying, or Scripture, He bath put all things under his seet h, is most true; though St. Paul tells us, that when he saith

h 1 Cor xv. 27.

all things are put under him, it is manifest that he is excepted which did put all things under him; so, when we say that all controversies in religion are decidable by Scripture, this is true likewise: tho at the same time we do and must except from this generality, those which are touching the Scripture itself.

Q. 16. Well; but as the Scripture cannot bear fufficient testimony of its own authenticity, what external voucher have you to induce you to believe it to be, indeed, the rule of faith and the word of God?

A. A very sufficient one: nothing less than universal tradition, the general and uncontrouled testimony of all ages, which is a thing credible of itself, and therefore sit to be relied on.

Q. 17. How can it be decided particularly, whether such or such a book be canonical Scripture?

A. It may be decided, 1. Negatively, from Scripture; by shewing apparent and irreconcilable contradictions between it and some other book confessedly canonical. 2. Affirmatively, by the testimony of the ancient churches: any book being to be received as undoubtedly canonical, or to be doubted of as uncertain, or rejected as apocryphal, according as it was received, or doubted of, or rejected by them.

Q. 18. With respect to the various readings of Scripture, how can it be determined, which is the true?

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A. The only way to determine this, is by comparing the present text of Scripture with the ancient copies.

Q. 19. What means are there to be fatisfied of the faithfulness of translations?

A. The learned have the same means to satisfy themselves in it, as in the questions that happen about the translation of any other author; that is, skill in the language of the original, and comparing translations with it. — The ignorant may compare together the different translations in the language or languages they do understand; and where there is no real difference, there to be consident that they are right; where they differ, there to be prudent in the choice of the guides they follow. — These are the best means to secure ourselves from error, and we can never be required to use any better than the best we have.

Q. 20. May not an undiscernable false translation endanger the souls of the ignorant?

A: No: for it is altogether abhorrent from the goodness of God, and utterly repugnant to it, to suffer an ignorant layman's soul to perish, merely for being missed by an undiscernable false translation, recommended to him by a church which, as

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he was of necessity to credit some in the matter, he, in the honest simplicity of his heart, had reason to rely upon above all other, or as much as any other.

Q. 21. What, then, do you conclude upon the whole?

A. I conclude, that the Scripture contains not only a fufficient, but a perfect rule, by which every one of an honest heart, and ordinary understanding, may so regulate his faith and practice, as at last to obtain that eternal salvation, which is promised by Christ Jesus in the Gospel.

#### SECT. V.

## Of Oral Tradition.

### QUESTION I.

A S the Papists do not allow Scripture to be a perfect and sufficient rule of faith, &c. what do they add to it to complete their rule?

A. Tradition; or, as it is commonly called, Oral Tradition; upon which they build many unfcriptural doctrines and practices.

Q. 2. What do they mean by Oral Tradition?

A. The delivery of certain points relative to faith and practice, which they pretend were dictated by Christ and his apostles, and have been preserved by a continual succession, in the catholic church, by word of mouth, and without writing.

Q. 3. Must not this way of conveying revelation be liable to many more uncertainties than the way of conveyance by a written record?

A. Undoubtedly; and that not only by involuntary mistakes through weakness of memory or understanding, but from wilful falsifications and impostures, out of malice and design. So that the effect of unwritten revelation can neither be large nor lasting; it can reach but to a few persons, and continue but a little while, in its full credibility.

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Whereas, being once recorded by persons secured from error by supernatural and divine assistance, they are not liable to those easy falsisications or mistakes which traditional reports and relations are, through human malice or weakness, necessarily exposed to.

Q. 4. Is not oral tradition a less general and universal way of conveyance than writing?

A. Yes; as is evident from the common experience of the world, who have pitched upon this way of writing things in books, as that which does most easily convey the knowledge and notice of them to the generality of men.

Q. 5. Is it not a less uniform way of conveyance?

A. Certainly: for things, which are once written and propagated in writing, lie equally open to all, and come, in a manner, with equal credit to all; it being morally impossible that a common book that passeth through all hands, and which is of vast importance and concernment, should be liable to any material corruption, without a general conspiracy and agreement, which cannot take place without being generally known. But in traditional revelation conveyed by mere word of mouth, it is quite otherwise; for seeing it may be of general concernment, and all cannot have it at the first hand, or immediately from him to whom it was made; but some at the second, others at the third, fourth,

fourth, or fifth hand, or much farther off; the credit of it will be necessarily weakened by every remove.

Q. 6. What, then, does the credit of a report that passes through many hands, depend upon the sufficiency of all the relators?

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A. Yes: and whatever there is either of false-hood, or malice, or of incapacity of understanding, or frailty of memory in any of the relators, so much of weakness is derived into the report or testimony; and consequently the assurance which we can have of private revelation thus traditionally delivered, through a great many persons, must needs be very unequal.

Q. 7. Is not oral tradition a less permanent way of conveyance than writing?

A. Most certainly; for the books of Scripture may, with ordinary human care, be transmitted entire and free from any material error, to all succeeding ages: but unwritten revelations, if they have any lasting and considerable effect, must, at least in every age, be renewed and repeated; otherwise, in a very short space, whether through the unfaithfulness, or carelessess and frailty of men, they will either be quite lost, or so corrupted and depraved, that they will signify nothing.

Q. 8. Yet, after all, is not tradition the principle upon which we receive the Scriptures themfelves?

A. It is granted, that the ground upon which we are induced to receive the holy Scriptures, is perpetual and universal tradition both written and unwritten; but this will never prove that mere oral tradition, the traditions of the church of Rome, or of any other particular church, are intitled to the like degree of credit.

Q. 9. But was there not a time when the doctrines which are now contained in Scripture were unwritten, and consequently were in fact nothing more than oral tradition?

A. There was: but what then? The doctrine of Christ was not in his life-time committed to writing; because it was entertained but by a few, who were his disciples and followers, and who, so long as he continued with them, had a living oracle to teach them. After his death, the apostles who were to publish this doctrine to the world, were affifted by an infallible Spirit, and by that means were fecured from error and mistake in the delivery of it. But before this extraordinary affistance failed, the providence of God took care to have it committed to writing, that so it might be a standing rule of faith and manners to the end of the world.

Q. 10. What would you conclude from hence?

A. That so long as the apostles lived, who were thus infallibly assisted, the way of oral tradition was secure, but no longer; nor even then, from the nature of the thing, but from that extraordinary and supernatural assistance which accompanied the deliverers.

Q. 11. Well, but if oral tradition be fo very uncertain as you would have it, how could the knowledge of revealed religion be propagated and maintained in the first ages of the world, when there were no Scriptures extant?

A. In the first ages of the world, when the credenda or articles of religion, and the agenda, or precepts of it were but few, and fuch as had the evidence of natural light; when the world confifted of few families in comparison, and the age of men ordinarily extended to fix or feven hundred years, it is easy to imagine how a doctrine in fuch circumstances, might have been propagated by oral tradition, without any great change or alterations. Adam lived till Methuselah was above two hundred years old; Methuselah lived till Sem was near a hundred, and Sem outlived Abraham; fo that this tradition need not pass through more than two hands, betwixt Adam and Abraham; and yet, sufficient as oral tradition might then feem to be, it did not however prove effectual.

Q. 12. Did it not?

A. No: so far from it, that, through the corruption of men, after the flood (if not before) when the world began to multiply, and the age of man was shortened, the knowledge and worship of the one true God was generally lost in the world.

Q. 13. But does not the church of Rome pretend to be the great and faithful preserver of traditions?

A. She does: but how truly may abundantly appear from this fingle instance, among many others, viz. that in St. Ierom's time, about four hundred years after Christ, the church of Rome did not receive the Epistle of St. Paul to the Hebrews for canonical, though the has fince admitted it into the canon. Now this is a plain proof of her unfaithfulness and want of care, and a striking instance both of her fallibility, and of the fallibility of her oral tradition likewise. For if either the church or her tradition be infallible in delivering down to us the canonical books of Scripture, it necessarily follows, that whatever books were delivered down to us for canonical in one age, must have been canonical in all ages; and whatever books were rejected in any age, must always have been rejected. But here we plainly see the direct contrary has happened; fo that either the church of Rome and her tradition must both have been erroneous for four hundred years, while they rejected Q. 14. May not the mistake of one simple and credulous man give occasion, in an age or two, to the universal entertainment of a doctrine as descended down from Christ and his aposties, when there was no such matter?

A. Undoubtedly: and in fact there have been various and opposite traditions in the church of Rome, witness those about the time of Easter, the baptism of heretics, the admission of infants to the communion of the Chiliasts.

Q. 15. Who are the keepers and judges of traditions in the Roman church?

A. The pope and his clergy, who may therefore extend them to what they please; and, as they have them in their own breasts, may declare whatever they have a mind, to be traditionary.

Q. 16. What danger does the church of Rome incur in depending upon oral and uncertain tradition?

A. She runs the most imminent hazard of rendering the word of God of none effect through her traditions, or at least of proposing human doctrines for divine.

Q. 17. But would not this be a grievous fin?

A. It certainly would: and this we are expressly affured of by our Saviour himself — In vain, says he, do they worship me, teaching for dostrines the commandments of men k. Nay, St. Paul scrupled not to denounce an anathema against such — Though we, says he, or an angel from beaven, preach any other Gospel than that ye have received, let him be accursed.

Q. 18. Yet, as the apostles delivered not all things in writing, but many things also without writing, are not these likewise worthy of belief?

A. Doubtless, if we could certainly know what they were. But, in the mean time, let it be obferved, that there are many things worthy of belief, which are not necessary to be believed: thus, that Julius Cæsar was emperor of Rome is worthy of belief, being so well attested as it is, but yet it is not necessary to be believed; a man may be saved without it.

Q. 19. Is it not credible that the primitive Christians to whom the epistles of the apostles were written, either of themselves understood, or were instructed by the apostles, touching the sense of the obscure places of them?

A. It is: and had these traditional interpretations been written and dispersed as the Scriptures

k Matt xv. 9. 1 Galat. i. 8.

were, they would without doubt have been preferved, as the Scriptures are. But so far has the church of Rome, or even the *catholic* church been from shewing herself a faithful or infallible preferver of them, that, for want of writing, they are all lost, nay were all lost in a few ages after Christ.

Q. 20. How does this appear?

A. Very plainly: for if we consult the ancient interpreters, we shall hardly find any two of them agree about the sense of any one of those obscure passages.

Q. 21. However did not St. Paul exhort the Thessalonians to hold fast the traditions which they had been taught, whether by word or his epistle m?

A. He did so: but then, by traditions the apositie meant only those doctrines and precepts which he had taught them by word of mouth while at Thessalonica, or by the epistle which he had since wrote, and sent unto them. Now, as to those he had taught them, when present with them, why may they not be written in other parts of Scripture?

Q. 22. But does not cardinal Perron, in his difcourse of Traditions, object to this, because it was upon occasion of a tradition which was never

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written (viz. touching the cause of the hindrance of the coming of antichrist) that the apostle laid this injunction upon them, to hold the traditions?

A. He does: but even allowing his argument to be good and conclusive, and that the church of Theiralonica, or the catholic church, were to hold forme oral or unwritten traditions, and among the rest what was the cause of the hindrance of the coming of antichrist, this will rather make against the necessity of tradition than for it: for, seeing God would not suffer any thing necessary to be lost, and he has suffered this tradition to be lost, it evidently follows, that the knowledge or belief of it, though it were a profitable thing, yet it was not necessary.

Q. 23. But does the church of Rome, after all, lay any great stress upon their traditions?

A. Yes: and to fuch a degree of confidence, as to require the like pious regard to them, as to the Scriptures themselves; declaring those accursed who dare to contemn them.

Q. 24. Is it not, however, the height of absurdity to think, that, at the distance of so many ages, things said to be brought down by word of mouth and without writing, through so many hands, should be of equal certainty and authority with what is delivered by writing, and brought down by books?

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A. Undoubtedly: for this is nothing else than placing the general rumour and report of things said and done seventeen hundred years ago, upon the same footing of credit and authority with a standing record, or written history.

Q. 25. Are we then bound to believe no other apostolical traditions than what are contained in the writings of the apostles?

A. We are not; at least not with an equal degree of confidence. And the reason is, because we cannot have any thing like an equal certainty of the truth and authenticity of any others.

Q. 26. Would it not feem to be an injury done to Christ's religion, to add uncertain tradition to the Scriptures as a rule of faith?

A. Most certainly. Accordingly St. Basil obferves, that " it is as well an evident defection " from the faith, to introduce any thing that is " not written, as to reject any thing that is "."

Q. 27. Does the church of Rome propound any particulars as doctrines of faith and matters of practice, which are neither fet down in Scripture, nor confonant thereto?

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n Homil. de Fide.

A. Yes, many; which are neither expressly mentioned in Scripture, nor can be proved by it, but are directly contrary to it; such as the doctrine of transubstantiation, worshipping of saints and angels, and images, service in an unknown tongue, &c. &c. &c.



SECT.

#### SECT. VI.

Of the apocryphal books added to the canon of Scripture by the church of Rome.

### QUESTION 1.

HAS not the church of Rome likewise added some books to the holy Scriptures as canonical, which, yet, do not appear to be of divine authority?

A. Yes: she has added to the books of the Old Testament the histories of Tobit and Judith, the books of Wisdom, Ecclesiasticus, and Baruch, the first and second book of Maccabees, and a new part of Esther and Daniel; which whole books, with all their parts, whosoever rejects, as not canonical, she declares to be accursed.

Q. 2. And why should they not be received for canonical?

A. First, because they are of uncertain original, and appear to be written after prophecy and extraordinary inspiration were ceased: Secondly, because they were not received for canonical by the Jewish nor the Christian church.

Q. 3. How does it appear that these books were written after prophecy had ceased?

<sup>°</sup> Concil. Trid. Sess. 4. Decret. de Scriptur.

A. Because it is allowed on all hands that Malachi was the last of the Jewish prophets, betwixt whom and John the Baptist no prophet intervened: but it is past a doubt, that most of those who wrote these books lived after Malachi, which the Papists themselves cannot deny. Besides, had the prophets, who were teachers and masters in the Jewish church, wrote these books, they would certainly have written them in the language of their own country, and not in one foreign and unknown to the church: but now the ancient fathers affirm, and the Papists allow, that most of those books were written, not in Hebrew, but in Greek; in which language they now appear. Lastly, had these books been written by inspired writers, our Saviour or his apostles would certainly have referred to their testimony upon occasion, as witnesfes to himself or his doctrine; but this neither Christ nor his apostles ever do.

Q. 4. You faid, that these books were not received as canonical by the Jewish church?

A. I did: and the thing is so manifest, that it has never been so much as pretended that they were ever received by the Jews. None of the writers of the New Testament cite or mention them: neither Philo \* nor Josephus † speak one word of them.

<sup>\*</sup> Philo Jud. ap. Euseb. de præpar. Evang. l. viii. + Apud Euseb. Hist. Eccles. lib. iii. c. 10.

On the contrary, Josephus \* says, that the Jews had only two and twenty books that deserved belief; but that those which were written after the time of Artaxerxes, who was cotemporary with Malachi and Nehemiah, were not of equal credit with the rest; and that, in that period, they had no prophets at all.

Q. 5. Were not the Jews extremely careful in preserving the books of Scripture?

A. They were; even to numbering the very words and letters of them. But had they been otherwise, or, had they dared to reject from their canon any book that was really authentic, it is not to be conceived that our Saviour would have passed it over in silence, who spared not to reprimand them severely for their mere misinterpretations of Scripture.

Q. 6. But how can it be faid, that the above books were not received by the Christian church, when they were all declared to be canonical by the third council of Carthage, at which St. Augustine was present; and which, though it was only a provincial one, was afterwards confirmed by pope Leo the fourth, and in the fixth general council of Constantinople, known by the name of the council of Trulla?

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<sup>\*</sup> Contr. Applon. lib. i.

A. To pass by what might be said against the authority of this, or any other councils or fathers which have thus determined, I would only observe that the word canonical was used by some in a stricter, by others in a larger fense; that accordingly St. Jerom calls those books alone canonical, in the ftritter fense, which the church had all along continued to hold for fuch; whereas Augustine, Innocent the first, and the Carthaginian fathers stile those canonical in the larger sense, which were wont to be read in the church for mere instruction of manners, although they were not of the same undoubted authority as the others. For, that St. Augustine did not mean thereby to allow equal authority to those of the latter fort, is evident by his admonishing the theological student to diffinguish between the one fort and the other, and to prefer the former to the latter.

Q. 7. So then, according to this distinction, those books alone are truly and properly canonical, which are to be found in the ancient, legitimate, and genuine canon of the Hebrews; and those are really apocryphal, which though they may sometimes be improperly called canonical, in the sense before explained, do not, however, contain a perfect and authoritative rule of faith and practice?

A. Yes: and they are those of the first order only, or such as Sixtus Senensis P and others call

proto-canonical, that is, primarily canonical, which, with St. Jerom, we acknowledge for canonical; whereas those of the fecond order, stiled deutero-canonical, that is, fecondarily canonical, we look upon as apocryphal, and read them only, as St. Jerom says, for example of life, and instruction of manners; but do not apply them to establish any doctrine.

Q. 8. But what authority have you for distinguishing between the larger and more restrained application of the word canonical?

A. No less an authority than that of cardinal Cajetan q himself, than whom there never was a more learned or more serious Papist, and who, for that reason, was sent by the pope into Germany against Luther.

Q. 9. Have you any other testimony than that of Josephus, to shew that the ancient Jewish church received those books only for canonical which we hold for such?

A. Yes: Eusebius r tells us, that Melito, bishop of Sardis took a journey into the East, at the request of Onesimus, to get him a perfect catalogue of the books of the Old Testament; and having, as he says, made an exact inquiry, he sent him the same names of them, just as we receive the canon, except only that he inserts the book of

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<sup>1</sup> Cajet. in Comment. Hist. V. T. Lib. iv. c. 26.

Wisdom in the number. But as this book was in the hands of many, and was more frequently read and in greater esteem than the other apocryphal books, he might the more easily be led to think it canonical; though it is not possible he should be deceived with regard to so many others, especially having used such diligence in the inquiry, as he says he did.

Q. 10. But does not St. Paul in his epiftle to the Romans, quote the words of the book of Wifdom, when he says, For who hath known the mind of the Lord? or who hath been his counsellor's? And likewise in his epiftle to the Hebrews, when, speaking of the Son of God, he stiles him the brightness of his glory, and the express image of his person't; and does not this seem as if the book was canonical?

A. No: for the words in the book of Wisdom which most resemble those used by the apostle in his epistle to the Romans, are — For what man is he who can know the counsel of God? or, who can think what the will of the Lord is u? But sure it does not follow, that because the apostle has made use of similar words to those, therefore he has quoted this place: nay, supposing the apostle to have alluded to some particular passage of Scripture, it is not necessary it should have been this particular place. For like expressions are to

be found in Isaiah, where it is said, Who bath dirested the Spirit of the Lord? or, being his counsellor, bath taught bim u? And as to the words of the fame apostle, in his epistle to the Hebrews, however like they may be to those in the book of Wisdom, where she is called the brightness of the everlasting light, and the image of his goodness w, they are not, however, the fame: and therefore it will by no means follow, that the apostle cited them from this book, or made any use of its testimony in describing the person of Christ; and consequently no argument can be hence drawn for the canonicalness of it. Besides, the mere quoting the words of an author, by an apostle, is no proof that such a one's book is canonical; otherwise the heathen poets Aratus, Menander and Epimenedes quoted by St. Paul \*, must be canonical likewise.

Q. 11. Does Origen fay any thing concerning the canonical books of the Old Testament?

A. Yes: he reckons up the very same books, according to the Jewish canon, which we now receive in the church; and says, that there are twenty two books in the Old Testament, as many as there are letters among the Hebrews y.

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Q. 12. Does not Athanasius likewise reckon them up in the same manner?

" Isai. xl. 13. " Wisd. vii. 26. " Acts xvii. 28. 1 Cor. xv. 33. Titus i. 12. " Apud Euseb. lib. vi. c. 25.

A. He does z; and tells us moreover, that he delivered them as they had been received by tradidition, and as they were received by the whole church of Christ; because some presumed to mix apocryphal books with the divine Scriptures; and therefore he was set on it by the orthodox brethren, in order to declare the canonical books delivered as such by tradition, and believed to be of divine inspiration.

Q. 13. Does he not likewise say, that beside these there were other books which were not put into the canon, but were appointed by the fathers to be read by those who first came to be instructed in the way of piety?

A. Yes; and then reckons up most of the apocryphal books. And what is very remarkable, this is the first mention we find made of them: so that it would seem as if the Christian church was for some ages a stranger to them. And indeed it is very probable they were first made at Alexandria by some of those Jews who lived there in great numbers.

Q. 14. Do Hilary and Cyril of Jerusalem give us the same catalogue of the books of the Old Testament?

A. They do \*; and affirm that they delivered them thus, according to the tradition of the an-

cients;

<sup>&</sup>lt;sup>2</sup> In Synopfi. \* Hilar. in proleg. explan. Pfalm. Cyril. in Catech.

cients; and Cyril fays, that all other books are to be put in a fecond or inferior order.

Q. 15. Did not Cyril, however, take Baruch into the number of canonical books?

A. He did, because he looked upon it to be a part of Jeremiah; but in this he was mistaken, as appears from the phrase and diction, which is Greek, and not so close, nervous, and full of majesty as the stile of the sacred Scriptures is wont to be.

Q. 16. Yet did not many of the fathers produce testimonies out of it, as from a canonical book?

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A. What then? Though some of the fathers supposed it to be a part of Jeremiah, it does not sollow that therefore it is a part of Jeremiah; nor does it follow, that because some of them have cited testimonies out of it, therefore the book must be canonical, especially since they make the same use of those writings, which yet on all hands are acknowledged to be apocryphal.

Q. 17. Have you any other witnesses for the number of canonical books?

A. Yes; Gregory Nazianzen \*, Epiphanius †, Gregory the Great §, Isidorus ‡, John of Damas-

\* In Carmin. de genuin. Script. Libris. † Hæref. 8. contra Epicur. § In Comment in Job. lib. xix. c. 16. ‡ In lib. de offic. mascus \*, Nicephorus +, and a whole cloud of others.

Q. 18. What did the council of Laodicea determine concerning this matter?

A. The council of Laodicea, whose canons were afterwards received into the code of the canons of the universal church, does, by an express canon §, deliver the catalogue of canonical books as we do; so that we have here the concurring sense of the whole church of God.

Q. 19. But after all do not the Papists endeavour to evade the force of these testimonies, by alledging, 1. That the ancient fathers spoke not of the Christian, but of the Jewish canon. 2. That the canon of Scripture was not then yet settled, and therefore that those fathers are not to be blamed if they decreed otherwise concerning the canon of Scripture, than the church has since defined; but that we are now no longer at liberty to do the like?

A. They do: but as to the first of these allegations, the distinction therein made between the Jewish and the Christian canon is utterly trisling and impertinent, as appears from the fore cited testimonies themselves. Thus, for instance, the council of Laodicea prescribes what books should be read in the church. Melito bishop of Sardis made his

<sup>\*</sup> Lib. iv. c. 18. † Apud Cyrum prodrom. in vers. § Can. 59.

inquiry into the number of canonical books of the Old Testament not for the sake of the Jewish, but for the use of the Christian church. Athanasius fays, that those books of the Old Testament, which are not canonical, that is, which were not admitted into the canon of the Jews, were wont to be read by the catechumens only. Now these catechumens certainly belonged to the church of Christ. cordingly, St. Jerom in his preface to the Chronicles, evidently speaks of the Christian church, and makes the Christian canon of the Old Testament to be no other than that which was admitted among the Jews, and had been received by them. As to their other pretence, that the canon of Scripture was not yet fettled in the Christian church, if it be true, it will become them by all means to shew when it was settled; but this they know they cannot do to any tolerable degree of reasonable sa-And after all, they must produce some tisfaction. better authority than their own, to justify them in enlarging the canon of the Old Testament beyond what it was, as received by the Jews.

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Q. 20. Beside these testimonies, is there any thing in the stile and matter of the apocryphal books to shew them unworthy of being received for canonical?

A. Yes. In the book of Tobit the angel Raphael is represented as telling a downright lie, when he says, I am Azarias, the son of Ananias the

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great,

great, &c a. The story of Judith makes honourable mention of Simeon's treachery and cruelty b, which good old Jacob declared to be accurfed c: and her own deceit is extolled as right and praifeworthy d. The author of the book of Wisdom afferts falfely that he was king over Ifrael, intimating that he was none other than Solomone; notwithstanding which he alludes to the Grecian games f, which, it is well known, were not in use in the time of Solomon. As for Ecclefiafticus, the prologue to it acquaints us, that it was nothing more than the work of an Hebrew fage, who does not appear to have been any way extraordinarily inspired; translated by one who, far from pretending to any infallible affiftance, intreats the favour and pardon of his readers for any failure attending his translation. Baruch has already been mentioned g. The author of the book of Maccabees is not confiftent in the account he gives of the death of Antiochus h: and moreover apologizes for his failings i, and acknowledges the painful labour he had been at in the work k. And as for the additional parts of Esther and Daniel, they abound with fo many contradictions and abfurdities, that Sixtus Senensis utterly rejects them.

a Tobit v. 12. b Judith ix. 2. c Gen. xlix. 7. d Judith xiii. 20. c Wifd. ix. 7, 8. f Ibid. iv. 2. g See Ans. to Qu. 15. of this Sect. b Compare 1 Macc. vi. 8—16. with 2 Macc. i. 13—16. and ix. 5—28. d 2 Macc. xv. 38. b Ibid. ii. 26.

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Q. 21. What books do the Papists themselves reject as apocryphal?

A. The third and fourth book of Esdras, the third and sourth of Maccabees, the Prayer of Manasses, the 151st Psalm, the Appendix to the book of Job in Greek, and a certain little Preface to the Lamentations of Jeremiah; all which are deservedly rejected by them.

Q. 22. What is remarkable concerning their rejection of these books?

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A. That the arguments brought against these, to prove them not canonical, are not more valid and conclusive, than those we bring against such, as they notwithstanding receive, and which we call apocryphal.

Q. 23. Pray is there any controversy between us and the Papists concerning the canon of the New Testament?

A. No: for we admit all those books of the New Testament for canonical, which they maintain to be such. And if Luther or some of his followers may have rejected some particular books which we receive, such as the epistle of St. James, or St. Jude, or certain parts of some other books of the New Testament, they must answer for themselves: we neither follow nor defend them herein. However, the Papists have no reason to inveigh so bitterly as they do against Luther on this account,

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fince their own cardinal Cajetan has taken much greater liberties; rejecting not only the epiftles of St. James and St. Jude, but likewise the second epistle of St. Peter, the second and third epistle of St. John, the epistle of St. Paul to the Hebrews, the history of the woman taken in adultery 1, the last chapter of St. Mark, and some other particulars, not only in the Gospels, but in other books of the New Testament; concerning which Luther does not appear to have ever had the least doubt.

1 John viii,



#### SECT. VII.

Of withholding the Scripture from the people.

## QUESTION I.

Is it true that the church of Rome does not allow the people to read the Scriptures in the vulgar tongue?

A. It is: nor are they ever allowed it, unless they can obtain a licence for that purpose under the hand of the bishop or inquisitor, who must first be satisfied by the priest or confessor concerning the sitness of the person to be entrusted with such a liberty.

Q. 2. Are such licences frequently granted when applied for?

A. Whatever may be done here in England, where it behoves the Papists to make a greater shew of liberty, in order to gain over converts, and to secure them when gained, in Popish countries licences for that purpose are very seldom granted; and then only to those who appear to be most determined in favour of popery, and most bigotted to the tenets of the church of Rome.

Q. 3. But is not fuch a prohibition a direct contradiction to the commendation given to the noble Bereans m, who searched the Scriptures daily to see

if the things which the apostles preached were so; to the charge which St. Paul gives to Christians that the word of Christ should dwell in them richly n; and to the precept of our blessed Saviour himself, who commands to search the Scriptures o?

A. Undoubtedly it is.

Q. 4. Do they not fay, that the people are sufficiently instructed by sermons, catechisms, and manuals of devotion?

A. Yes, they say so: but how can the people be assured that the priests deal honestly by them, and do not impose their own mere conceits upon them for religion, if they are not at liberty to consult the Scriptures and to compare the teaching of their priests with the doctrines delivered by Christ and his apostles? If their instructions are agreeable to the Scriptures, they need not be asraid the people should read the Scriptures; and if what they teach be not agreeable thereto, it is certainly unpardonable in them to deceive the people by pretending that it is.

Q. 5. Truly their method of proceeding appears very dark and suspicious: but I suppose they are very cautious of practising any disingenuous arts in those instructions which lie open to the inspection of the public?

n Coloss. iii. 16. ° John v. 39.

A. Truly you are mistaken; for wherever they can avail themselves of the ignorance of the people, they fear not to venture fomewhat beyond the ordinary bounds of honesty and discretion. Accordingly in fome of their catechisms \* and manuals of devotion they have the conscience and confidence to leave out the fecond commandment, left the people should thereby be led to discover the idolatry of their worship. And as to their other instructions, they are but very sparing and slight; their fermons being generally made up of feigned stories and miracles of faints, with exhortations to the worship of them, and of their images and relicks; in particular of the bleffed Virgin: for the truth of which I appeal to the innumerable volumes of their fermons and postils in print.

Q. 6. But do they not offer it as a reason for withholding the Scriptures from the people, that they are apt to wrest them to their own destruction; and that, allowing them to be read by the ignorant laiety has been the occasion of frequent heresies?

A. They do pretend this, but very idly: for though there were never more herefies than in the

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• Jesuits Catech. published at Lions, 1600. Bellarmine in his lesser, published at Avignon, 1599; and larger at Lions, 1601. Child's Catech. 1678. In others they curtail it thus: Thou shalt not make to thee any idol to worship it. So the lesser Catechism of Augerius, and the Rhemish Divines. See also The Abstract of the Scripture Catechism.

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first ages of Christianity; and that St. Peter complained in his time, that they who were unlearned and unstable wrested the Scriptures to their own destruction P; yet he was so far from forbidding them to read the sacred pages, that he thought it sufficient to caution them not to be led away with the errors of the wicked, and to advise them to grow in knowledge q: the way to which is certainly to consult the Scriptures, which St. Paul affures us were written for our learning r, and that we might believe s. And indeed it is not from a thorough acquaintance with the Scriptures, that errors, heresies, and sects have arisen, but from a gross ignorance, or imperfect knowledge of them, joined to obstinacy, pride and folly, to partial and undue affections.

Q. 7. Would it not, indeed, be very abfurd to suppose, that the knowledge of the Scriptures which were designed for the instruction of the simple, and to give light unto our paths, should lead men into error?

A. It would: accordingly we find our bleffed Saviour, on the contrary, attributing the errors of the fadducees to their not knowing the Scriptures t.

Q. 8. But have not the Scriptures in fact been grossly abused by the ignorant and unlearned, and have not many herefies sprung from thence?

P 1 Pet iii. 16. 9 Ibid. ver. 17, 18. r Rom. xv. 4.

9 John xx. 31. Matt. xxii. 29.

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A. Supposing they have been abused, and are still liable so to be, this is no argument against the use of them, nor any reason why they should be taken away. The best things in the world are liable to be abused, and actually are so; health, light, and liberty as well as knowledge. But must these, therefore, be taken away? And must not men know the truth for fear of falling into error? Besides, heresies have not, in fact, sprung from this cause, but have been generally broached by the learned, from whom the Scriptures could not be concealed; and for the truth of this I appeal to the history and experience of all ages.

Q. 9. Yet where the Scriptures are allowed to the people in the vulgar tongue, must not many readers and hearers be ignorant of the meaning of some texts of Scripture, and therefore be in danger of mistaking them?

A. And what then? There is no great harm in this, either to themselves or others. Every mistake of a text of Scripture is not a wresting of the Scriptures to a man's destruction; for wresting the Scriptures is to interpret them to serve a man's private turn; and to do this to his own destruction, is to force them to favour some wicked and unchristian doctrine or practice that he has espoused. So that though many good men may be sometimes mistaken in the meaning of the Scriptures, yet none but bad men can wrest them to their own destruction.

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Q. 10. Are

Testament to acquaint themselves with the holy Scriptures?

A. Yes: Hear, O Israel, says God, the words that I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up u.

Q. 11. What do you conclude from hence?

A. That if God required the Israelites, every foul of them, to read and learn the law of Moses, which was in many points a carnal and temporary law, and to teach it their children, much more does the reason of the precept concern us Christians, with respect to that everlasting spiritual law of the Gospel, whereby all men are to expect salvation; and which was revealed by our Lord Jesus and his apostles, and conveyed down to us by the Scriptures of the New Testament.

Q. 12. What was the sense of the primitive and best Christians in this matter?

A. They had the greatest veneration imaginable for the Scripture, insomuch that they would rather part with their lives than deliver up the Bible to the pagans when they demanded it from them. They joyfully heard it read in their public assem-

<sup>&</sup>quot; Deut. vi. 4, 6, 7.

blies, and diligently studied it in their own houses. They not only read, but got several portions of the Scriptures by heart. They instructed their children in it, and encouraged them from their childhood to inquire into the sense of them. Nay, St. Jerom \* tells us, that one might hear the plowman in the fields at his halleluiahs, and the labourers in the vineyards singing David's Psalms; and of one Paula, a devout lady in those days, he says, that her virgins were not to pass one day without learning some part of Scripture.

Q. 13. Were the people in those days more forward to read and learn the Scriptures, than the bishops and guides of the church were to exhort and encourage them in it?

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A. No: "Think it not sufficient, says St. Austin to the people, "that ye hear the Scriptures in the "church, but also in your houses at home, either "read them yourselves, or get some to read to "you." Origen says, "Would to God we would "do as it is written, Search the Scriptures!" And, says St. Chrysostom +, "Hearken unto me, ye lay-"men, ye men of the world, get ye the Bible, "that most wholesome remedy of the soul. The "reading of the holy Scriptures is, in truth, much "more necessary for you than the monk." Accordingly it was for this reason, namely, the better

<sup>\*</sup> Ad Marellam. | Homil. in Coloff. ix,

edification of the people, that the Scriptures were translated into the vulgar tongues of those several people to whom the Gospel was preached.

Q. 14. What then, upon the whole, are we to think of the church of Rome in this respect?

A. That she is utterly in the wrong, and cannot justify either the piety or prudence of her practice, in withholding the Scriptures from the people, without accusing our Saviour and his apostles, and the holy fathers, of great indiscretion, at least, in dispensing the Scriptures to the people.

Q. 15. How fo?

A. Because there can be no objection made against the people's reading the Scriptures now, but what would have held as well against the writing and publishing of them at the first, in a language understood by the people; as the Old Testament was by the Jews, the Epistles of the Apostles by the churches to whom they were written, and the Gospels both by the Jews and Greeks.

#### SECT. VIII.

Of divine service in an unknown tongue.

### QUESTION 1.

Is it not very absurd, if not impious, in the church of Rome, to order divine service to be performed in an unknown tongue?

A. Undoubtedly it is: for if it be necessary men should understand any thing they do in religion, and if prayer be one of the most solemn performances in religion, it must certainly be in the highest degree absurd, that men should not understand their prayers.

Q. 2. Do they not allow this in private prayer?

A. Yes: and there is no reason why they should not allow the same as to public prayer, unless they will say, that there is less of religion in public than in private prayers; that God is less honoured by them, or that we are not as capable of being edified, and of having our hearts and affections moved by them. Besides, if men cannot heartily and devoutly pray alone, without understanding what they ask of God, no more can they heartily and devoutly join in the public prayers which are made by the priest, without understanding what they are. Or, if it be enough for the priest to understand them, why should not the priest alone be present

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at them? unless the people do not meet to worship God, but only to wait upon the priest.

- Q. 3. Is it not, however, pretended that the people exercifing a general devotion, and coming with an intention to ferve God, that is accepted, though they do not understand the prayers nor lessons?
- A. Whatever may be pretended, this is contrary to the judgment of St. Paul, who expressly requires more than this in the service of God; viz. that the understanding of the people should be edified by the service that is to be performed. For he tells us, that if what is done be not understood, the people are not edified, nor can say amen to the prayers and thanksgivings that are put up to God u.

Q. 4. Is it not enough that God understands the prayers which are put up to him?

A. No: for how can men pray to God without knowing what they fay? Prayer is a reasonable service; but that service which men perform, and at the same time understand not, must be utterly unreasonable. And concerning the lessons and exhortations of Scripture, which are also read to the people in an unknown tongue, and are directed to them for their instruction and not to God, this, if possible, is still more absurd and sacrilegious;

fince 'tis plain that men cannot be instructed by what they do not understand, and that it is moreover, concealing from the people what God has delivered to be understood by them.

Q. 5. Yet, is is not convenient that God should be served and worshipped in the same language throughout the world?

A. No: for if it be convenient, it must be so either for God or the people, but surely it is not so for God, who equally understands all languages; and as to the people, who generally understand no language but their own, it must be very inconvenient, if they understand not what they do in God's service.

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Q. 6. Do not the Papists, in some sort, seem to be convinced of this, at least here in England, by putting the translation of their prayers in one page or column for the perusal of the people, while the priest is repeating the same prayers in Latin, which are set down in the opposite page or column?

A. They do: but after all, this is but a very bungling contrivance, and a mere childish evasion of what is objected to them upon this head. For to those among the people who understand Latin, the translation is useless; and to those who do not, it is of very little assistance; since some of them, notwithstanding, may be got to the end of their

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prayer in English, while the priest is not above two thirds through the same prayer in Latin; and others, on the contrary, may be got only half way through, at the same time that the priest is come to the end of it.

Q. 7. What appears to be the fense of the primitive church with respect to the language in which public worship is to be performed?

A. It appears very plainly, that the primitive Christians were for its being performed in a language understood by the people. St. Paul strongly marks the absurdity of the contrary practice when he fays, If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me w. Accordingly he declares his own resolution in the case - I will pray with the spirit, and I will pray with the understanding also x. And elsewhere he expresses his sentiments in the fullest terms - In the church, fays he, I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue y. Agreeably hereto, Origen tells us, that in the ancient church, the Grecians used the Greek, and the Romans the Latin tongue, and fo every one, according to his language, prayed to God and praifed him.

<sup>&</sup>quot; 1 Cor. xiv. 14. x Ibid. ver. 15. y Ibid. ver. 19.

Q. 8. But

Q. 8. But though in the primitive church the public worship was performed in the vulgar tongue of each respective country, did it continue so to be for any considerable time?

A. Yes; for above fix hundred years after Christ: and this the learned men of the church of Rome do not deny. Cardinal Cajetan says it would be much better if this custom was restored. And Bellarmine confesses that the Armenians, Egyptians, Æthiopians, Russians and others do use their own language in their liturgies.

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Q. 9. Upon whose authority, then, has the church of Rome presumed to alter these things?

A. Merely upon her own: for she pretends, that though these things were otherwise in the apostles time, and in the ancient church, yet she has power to alter them, according to the exigence and circumstances of the times.

Q. io. Well; and what have you to fay to the contrary?

A. I fay, that though the church has power, in matters indifferent, and with respect to the external polity of it, to alter things according to the exigencies and circumstances of the times, yet in matters essential to religion, and such as have been settled and determined by Christ or his apostles, no church whatever has a right to make any altera-

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tion, unless we should absurdly suppose that the church, which derives all its authority from Christ and his apostles, should notwithstanding be possessed of a greater power than they. But now as searching the Scriptures and praying in a language which we do understand, are things which essentially concern religion, and such as are expressly determined by Christ and his apostles, as well as evidently recommended by the dictates of common sense, it is plain the church of Rome has no power to alter these; but that she is guilty of great absurdity, impiety, and even sacrilege in so doing.

Q. 11. Would it not feem as if the church of Rome was conscious that her doctrines, designs, and deeds were evil, by their keeping back the Scriptures from the people, and ordering her service in an unknown tongue?

A. It would. And indeed the rulers of that church are wife enough in their generation, to understand, that nothing but the darkness of their shops can hinder people from discovering the falseness of their wares; and that they have several things to put off to the people, which cannot bear the trial of a clear and full light. Accordingly, when the office of the mass was, in the time of Alexander VII. translated into the vulgar tongue by some of the bishops, and others, in France, for the benefit of the people, the pope thundered against them

for so doing; calling them that did it sons of perdition; condemning it, as if it had been the wickedest thing in the world, and had directly tended to the overthrow of the Christian religion.



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# Of private or auricular confession to a priest.

#### QUESTION .I.

DO not those of the church of Rome maintain the necessity of private or auricular confession, as they call it, to a priest, in order to reconcile penitents to God?

A. Yes: but without any warrant from Scripture.

Q. 2. How so? Do they not pretend to quote the authority of Scripture for it?

A. They do; but with very bad success: for the three main texts on which they chiefly found the divine institution of this practice, shew very plainly how great a loss they are at, to make it out from Scripture.

Q. 3. Will you be pleased to mention those texts?

A. I will. — The first is the 23d verse of the 20th chapter of St. John's Gospel, Whosesoever sins ye remit, they are remitted, and whosesoever sins ye retain, they are retained. Upon which we may observe, that the power of remitting and retaining sins, bestowed on the apostles, is exercised by the ministers of Christ, in the administration of the sacraments, and the preaching of the terms of salva-

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tion: but here is not a word said of confession, much less of particular confession to a priest.

Q. 4. Which is the fecond text they produce?

A. The ninth verse of the first chapter of the first epistle of St. John — If we confess our sins, be is faithful and just to forgive us our sins, &c. Here, indeed, is confession, but then it is a general confession, not a particular one, as appears from the verse immediately preceding — If we say we have no sin, we deceive ourselves, &c. And beside this, confession is not supposed, in this place, to be made to man, but to God; to the same who is faithful and just to forgive us our sins, &c.

# Q. 5. Which is the third text?

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A. The 16th verse of the 5th chapter of St. James — Confess your faults one to another, &c. And here again is no mention of confession made to a priest. But if, after all, they will have the priest to be a party concerned, this text will prove it to be the duty of the priest to confess to the people, as well as that of the people to confess to him; the obligation to confession here expressed being mutual and reciprocal. — A conclusion this, however, which they will hardly admit.

Q. 6. How did private or auricular confession first creep into the church?

A. It

A. It succeeded that public confession and penance which was practifed with great severity in the primitive church, for open and scandalous offences, but which was afterwards laid aside, as not being absolutely necessary, however useful, to restore men to the savour of God.

Q. 7. Has the practice of private confession to a priest been continued in the church ever since that time?

A. No: and so far was auricular confession from being esteemed necessary to salvation, that upon occasion of a scandal that happened, it was abrogated by Nestorius bishop of Constantinople, who was afterwards justified in the same by his successor St. Chrysostom, who declared that such confession was not necessary to the forgiveness of our sins, but that it is sufficient to confess them to God alone.

- Q. 8. But was not the necessity of private confession to a priest all along, in general, contended for?
- A. No: not till about the 9th or 10th centuries, when some persons began to plead for it: nor was it decreed and established till the year 1215, in the council of Lateran, under pope Innocent III.
- Q. 9. Yet do not the Papists pretend for themselves the universal practice, not only of the past, but present church in this matter?

A. They

A. They do: but in contradiction thereto it may be proved from clear testimony of their own writers, that confession, as taught and practised in the church of Rome, is no where else in use at this day; neither among the Abyssines, nor Indians of St. Thomas, nor the Nestorians, nor the Armenians, nor the Jacobites; churches of great antiquity and vast extent. And as for the Greek church, if we may believe Gratian, and the author of the gloss upon canon law, the Greeks had anciently no tradition concerning the necessity of confession, nor do they, to this day, agree with the Roman church in all-points concerning it.

Q. 10. Do not many and great inconveniences and mischiess attend the practice of private confession, as carried on in the church of Rome?

A. Yes; as it entangles men's consciences in endless doubts and scruples. And what scandal it has been to the Christian profession, in the lewd management of it by the priests, is evident from two bulls of pope Pius IV. and Gregory XV. which mention things too shameful to be declared.

Q. 11. But do not the Papists pretend, that the practice of auricular confession is a great restraint upon men from sin?

A. They do: but experience shews how quite contrary an effect it has upon the far greater part of mankind; witness the scandalous liberties men take

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in Roman catholic countries, of indulging themfelves in lewd and wicked practices, in the time of carnival, just before Lent, the anniversary season of confession; and for this very reason, because their consciences are presently to be disburdened by confession and absolution.

Q. 12. If this be the case, is it not a wonder that the Romish priests endeavour to maintain the practice of private confession so strenuously as they do?

A. It is no wonder at all; as it serves to support their authority over the people, and to keep them in awe by making them masters of their secrets.

Q. 13. Well, but does not the church of England herself enjoin her lay members to confess their sins to the clergy?

A. The church of England, after the example of the ancient church recommends to her members, whenever they cannot quiet their own confciences, but require further comfort or counfel, to apply to some learned and discreet minister of God's word, and to open their griefs to him, in order to obtain direction and comfort, or (to use her own expressions) "that by the ministry of God's holy word, they may receive the benefit of ab"folution, together with ghostly counsel and ad"vice, to the quieting of their consciences, and to

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But though she recommends this as exceedingly profitable, and little less than a duty, to persons in such circumstances, yet she does not enjoin it as a duty incumbent on all Christians, nor require, as necessary to salvation, that every one should make a particular confession of all his mortal sins to a priest, as the church of Rome does.



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Exhort. in Commun. Serv. in Book of Com. Prayer.

#### SECT. X.

Of good works, merits, and indulgences.

## QUESTION I.

WHAT does the church of Rome teach concerning good works?

A. She teaches, that the good works of justified persons do merit eternal life.

Q. 2. Is not this contrary both to reason and Scripture?

A. Most certainly: for truly to merit or deserve any thing of God is to make him our debtor, to whom we owe every thing we are, and have, and can enjoy; all our capacities, faculties and powers, and our very existence likewise. Accordingly our Saviour teaches us to entertain sentiments directly contrary to the doctrine of papists in this matter—When, says he, ye shall have done all those things which are commanded you, say, We are unprositable servants; we have done that which is our duty to do \*.

Q. 3. But are there not many religious works, many particular acts of charity, mortification, and felf-denial, which men may do, over and above what God has commanded, by which they may merit falvation?

<sup>\*</sup> Luke xvii. 10.

A. That no man ever did or can do, in general, more than he is bound to by the Gospel is evident, because he is there strictly obliged to do all the good in his power. As to particular actions which neither reason directs, nor the Scriptures expressly enjoin, whatever religious value we may set on them, they are so far from being meritorious, that we may well conceive our all-wise and just judge will not regard them, but dismiss our plea with this mortifying reproof — Who bath required this at your bands a?

Q. 4. But, after all, is it not meritorious in us to do our duty?

A. With respect to our fellow creatures, who, in very many instances cannot make out their particular and determinate claim, their full and perfect right to regulate and direct our several actions and behaviour, there may be something meritorious in the due discharge of our duty towards them: but with regard to the Almighty, to whom we owe every possible act of obedience, and all our best service, throughout every moment of our existence, it is impossible that the most faultless discharge of our duty should ever have any merit, or intitle us to any reward, as due to us of strict right, such, I mean, as he is under any obligation to confer upon us, other than what arises from the free and gra-

a Ifai. i. 12.

cious promises he has been pleased to make to us, his unworthy creatures.

Q. 5. This, indeed, seems to be very reasonable. And after all, considering the frequent haltings, and constant imperfections, and utter unprositableness of our best obedience, how is it possible it should intitle us to any reward from the Almighty, were it not for the placability of his nature, his never-failing mercy, and superabundant goodness?

A. It certainly could not. And indeed it is confessed by Bellarmine, that " it is most fase " and sure to place all our trust upon the alone " mercy of God, because of the uncertainty of " our own justice, and the danger of vain- " glory b."

Q. 6. But is not this faying very little, and giving a very partial reason why we should rely upon the merit of our own performances?

A. It is: and the true reason why we cannot depend upon the merit of our obedience, is because it really has none. For, 1. it is imperfect and mixed with sin. 2. Supposing it to be perfect, it is no more than a debt, which we are bound to pay from previous obligations; and yet, 3. are not able to perform it by our own strength; and which, 4. could it be done by us, can confer no advantage

on God, and consequently can afford us no claim upon his justice for a return.

Q. 7. Well, but do not the ancient fathers talk of merits, and men's meriting; and are we not told in Scripture, that the Son of man shall reward every man according to his works c; which seems to imply merit?

A. As to the ancient fathers, it is to be observed, that merits, in their writings, do ordinarily fignify nothing more than works, and to merit means no more than to procure or attain, &c. without any relation to the dignity or worthiness either of the person or the work. Thus St. Barnard - " The " merits of men are not fuch, that for them eter-" nal life should be due of right d." In like manner St. Augustine fays, that "St. Paul for his " perfecutions and blasphemies merited [that is, " attained, or found grace] to be named a veffel of " election e." And as to what the Scripture tells us concerning every man's being rewarded according to his works, this does not imply any merit in our good works, but only that we shall be rewarded for them in proportion to the fincerity and uprightness of our intentions in them, and not for any intrinsic worthiness of their own, or any shadow of merit in ourselves; while the wicked and

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Matt. xvi. 27. d Serm. de Annuntiat. B. Mariæ. Augustin. de Prædest. & Gratiâ.

impenitent shall be punished in exact proportion to the greatness and ill desert of their crimes.

- Q. 8. But, if things be thus, where then are we to place the last resource, and only refuge of our hopes?
- A. The last and only refuge of our hopes is in the mercy of God through Christ. For it is through faith in Christ, and by virtue of the divine promises sealed to us in his blood, that our impersections are assured of forgiveness, and our obedience is intitled to reward.
- Q. 9. And yet, do not those of the church of Rome affert, that we can, not only merit eternal life for ourselves, but that moreover by works of supererogation, or doing more than is commanded us, we may have a superabundant stock of merit for others?
- A. Yes: and they further fay, that the overplus of the fatisfactions of Christ and the faints is a treasure committed to the custody of the church, to be disposed of as she sees sit.
- Q. 10. But from what has already been faid, does not this appear to be very false and absurd?

A. It does: for if, as has been proved, no man can merit for himself, much less for others. And we are expressly told in Scripture, that every one shall

shall bear his own burthen f, and give an account of bimself to God s. Beside, there is no mention made in Scripture of any such overplus of satisfactions, either of Christ or his saints, to be imputed to us.

Q. 11. Pray, how does the church of Rome pretend to dispose of the stock of merits which she boasts herself possessed of?

A. By indulgencies, which are to be bought for money, and to be obtained by pilgrimages, by affifting the pope against heretics, by reciting certain prayers, &c.

Q. 12. What advantage is faid to attend those who obtain indulgences?

A. A discharge from the temporal punishments of sin. Accordingly, the council of Trent denounces an anathema against those who shall affirm indulgences to be useless, or that the church has not power to grant them h.

Q. 13. Are not these indulgences of various efficacy and effect?

A. They are: according to the sum paid, or the service done for them. In proportion to these, they sometimes extend to days, sometimes to years; some are plenary, which take away all the punishment due to sin; some discharge from temporal

f Gal. vi. 5, g Rom. xiv. 12. h Concil. Trid. Sest. 25. Decret de Indulg.

punishments here, others from the pains of purgatory: and others again grant an eternal reward to those that observe the conditions of them. Of this last fort was that which was granted by pope Alexander III. to those who took up arms against the Albigenses.

Q. 14. Were not indulgences sometimes allowed in the ancient church?

A. Yes; but then those indulgences were only a relaxation, in point of time, of those severities which were inflicted on public offenders by the wholesome discipline of the church, granted to penitents without money, by their own bishop only, who knew their state, and was sit to judge of the sincerity and sufficiency of their humiliation and repentance: whereas the indulgences granted in the church of Rome are made a mere matter of merchandize, and disposed of by the pope to utter strangers, of whose penitence he can have no sufficient assurance.

Q. 15. Is not this making a most shameful, vile, and deceitful traffic of the souls of men?

A. It is: and a fearful account have they to give, who countenance and uphold it.

### SECT. XI.

Of Purgatory.

# QUESTION 1.

WHAT does the church of Rome teach concerning Purgatory?

A. That it is a place of torments in the other world, near to hell, where the fouls of those who die in a state of grace, but are not sufficiently purged from their sins, or have not had a plenary indulgence for the remission of them; and where they are to continue till full satisfaction is made for their sins, and they are thoroughly purged by sire, and prepared for heaven.

Q. 2. Is it not contrary to Scripture to fay, that those who die in a state of grace go into a place of torments to be purged in the other world?

A. It is: for the Scripture expressly assures us, that there is no condemnation to them which are in Christ Jesus i; which certainly would not be true, were they who die in a state of grace condemned to suffer the torments of purgatory. — And our Saviour's saying to the penitent thief, To day shalt thou be with me in paradise k, plainly shews that there is no such state. For if, after this life, a purgation were necessary for those who die in a state of grace,

Rom, viii. 1. k Luke xxiii. 43.

he that believed and repented not till the last moments of his life, might well be supposed to need it; and would consequently have been sent to purgatory rather than paradise.

Q. 3. But may it not be objected to this, that the reason why the penitent thief might be admitted to go directly to paradise, without passing through purgatorial sire, was, that he had not received baptism when he repented, but that his ignominious death was in the stead of it; and consequently that all his sins were remitted to him without satisfaction, as they are to persons in baptism; whereas the case of those who sin after baptism is different?

A. This objection, however plaufible it may feem, amounts just to nothing: for we are expressly told in Scripture, that blessed are the dead which die in the Lord, for they rest from their labours 1. This is spoken indefinitely of all those who die in his faith and fear. Now, if all who thus die in Christ do rest from their labours, then surely none of them are punished or tormented after they are dead. For rest from labours is not confistent with those dreadful miseries and cruel sufferings which souls are faid to undergo in purgatory. Besides, we learn from St. Paul, that as God's children, whilst at home in the body, are absent from the Lord; so, when absent from the body, they are present with the Lord m; and therefore not in a penal or fuffering state.

<sup>1</sup> Rev. xiv. 13. m 2 Cor. v. 6, 8.

Q. 4. But when our Saviour fays, that the fin against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come n; do not the Papists hence argue in favour of purgatory, and infer, that there are some sins not pardoned here, which shall be pardoned hereafter; and confequently that there must be a state of purgation or satisfaction in the world to come?

A. They do: but befide that not one word is here faid of purgatory, their inference is wholly wrong. For in this verse our Saviour is only afferting the unpardonableness of the sin against the Holy Ghost, which hath never forgiveness o: so that he who is guilty of it shall continue under the wrath of God, both in this world and in that which is to come.

Q. 5. Do they not, however, pretend to offer as a plain proof for purgatory, these words of St. Paul, Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work of what sort it is P. And again, If a man's work shall be burnt, be shall suffer loss; but he himself shall be saved, yet so as by fire 9?

A. They are frequently apt to urge these texts as a proof of this doctrine, when they think they have to do with the ignorant and unwary: but

how little they make for purgatory will appear by considering, 1. that the apostle is here speaking of the last day, the day of general and final retribution, and not of any intermediate feafon of purgation; 2. that his discourse is concerning the teachers of the Gospel, whose works, and not their perfons, were to be tried by fire: 3. that the phrase of being faved so as by fire, is only a manner of expression, signifying the great difficulty or hazard of the matter, and their narrow escape from danger: 4. that the apostle's expression is metaphorical, and therefore however intelligible upon the whole, is unfit to build any determinate and precife argument upon. Accordingly very learned persons of the church of Rome have acknowledged that purgatory cannot be concluded from hence.

Q 6. Do they not also wrest the words of St. Peter in favour of purgatory, where he says, that Christ went by the spirit to preach to the spirits in prison, which sometimes were disobedient, &c. r?

A. Yes: but the whole passage is much too obscure for their purpose, and so far as its meaning is apparent, quite foreign to the point in question. For whatever is meant by the spirits in prison, it is plain the passage can never relate to purgatory, seeing those who were saved, are said to be saved by water and not by sire.

<sup>1</sup> Pet. iii. 19, 20.

Q. 7. Do they not likewise endeavour to establish the doctrine of purgatory upon what our Saviour says concerning that prison out of which, if once we are cast into it, we shall not come forth till we have paid the uttermost farthing s?

A. They do; but without any manner of foundation. For by the prison there mentioned is certainly meant hell, and not purgatory. Nor does the finner's staying there till he has paid the uttermost farthing, necessarily imply that he shall be enabled to pay it, or at all be delivered from his confinement. Besides, the drift of our Saviour's argument points a contrary way, and represents the difcharge of the debt as impossible. Moreover, the only way which the text mentions to be delivered from the prison is by the person's own discharge of the debt; whereas the church of Rome afferts that others may discharge it for him, and that men may be delivered from purgatory by the prayers and alms of their fellow creatures.

Q. 8. But do they not further argue, that fince it is faid that nothing unclean shall enter into the kingdom of heaven t, therefore those who are defiled with any fins, even though but venial ones, must be purged before they be admitted into it?

A. Allowing this, why should purgatory be needful, when, upon true repentance, the Scripture expressly assures us, that the blood of Christ cheanseth

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<sup>4</sup> Matt. v. 28. Rev. x i. 27.

us from all fin u? And indeed it has been well obferved that the poor Catholics are hardly used, to
be forced to pay so much money, and endure so
many penances on pretence of making satisfaction
for their venial sins, if after all their fastings,
whippings, and pilgrimages, their absolutions, holy
water, alms, and extreme unction, they are still to
endure a torment as grievous, though not so durable, as hell-fire, for their slight transgressions.

Q. 9. Is it true that some learned men of the Romish communion have acknowledged that there is no foundation in Scripture for the doctrine of purgatory?

A. It is: and what is farther remarkable Gelafius, a pope of their own, appears either to have never known this tradition of purgatory, or else to have forgot it. "For, says he, I have read of "the right hand and of the left, but know of no "third place "." And cardinal Fisher, bishop of Rochester, expressly says, "There is little or no "mention of purgatory among the ancients, &c. x.

Q. 10. Yet, was it not a very ancient custom in the christian church, to offer oblations and prayers for the dead; and had not these a reference to the souls which were believed to be tormented in purgatory?

Polyd. Virg. l. viii. c. 1.

\* Roffensis ap.

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A. The offering of oblations and prayers for the dead was indeed a very ancient custom in the church, but this, in the beginning, had no reference at all to the doctrine of purgatory; which does not appear to have been known, much less to have been believed, in those days. It is true, the ancient church did use commemorations for the saints and martyrs, who were departed in the faith of Christ, and did offer oblations and prayers of thanksgivings for those whom they looked upon to be already at rest from their labours: and it is true, likewise, that she failed not to make supplications for the dead. These supplications were at least well meant; the the primary intention of the church being to pray, that the whole man (not the foul departed only) might receive public remission of sins, and a solemn acquittal in the judgment of the great day; agreeably to St. Paul's prayer for Onesiphorus - The Lord grant unto him that he may find mercy of the Lord in that day x. But it by no means appears, that these oblations or supplications were originally intended either to procure ease for the souls in purgatory, or to deliver fuch from their torments.

Q. 11. Did not, then, the ancient fathers maintain the doctrine of purgatory?

A. No. Origen, indeed, makes mention of a purgatorial fire, but then he confesses that he took

his notions from the heathen philosophers y; and he was accordingly condemned as an heretic in the fifth general council z.

Q. 12. What does Bellarmine fay concerning the opinion of Origen?

A. That he was one of those who approved of purgatory so much, that he acknowledged no other pains after this life, but those of purgatory +. And accordingly it has been well observed, that hell and purgatory being in his judgment one and the same thing, those who blindly follow the cardinal, may do well to look, that they stumble not upon hell, while they are in quest of purgatory.

Q. 13. Is not Tertullian likewise quoted in favour of purgatory?

A. Yes: but Tertullian advanced nothing in its behalf till after he was seduced by the arch-heretic Montanus. Before that, he was so far from being a friend to purgatory, that he counteth it injurious to Christ to hold, that such as are called from hence by him are in a state to be pitied a.

Q. 14. Upon what account, after all, can they of the church of Rome be supposed so strenuously to maintain the doctrine of purgatory?

P Orig. in Celf. lib. v. 2 Apolog. Græcor. in Concil. Basil. + Bellarm. de Purgator. lib. i. cap. 2. 2 Tertull. lib de Patient. c. 9.

A. Upon

A. Upon no other account than as it serves them for a convenient pretence to drain the purses of the living, by deluding them with vain hope of getting their friends delivered from an imaginary torment.



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## admirado a mado S E C T. XII.

Of the worship of Angels, and praying to Saints departed.

## QUESTION 1.

DOES not the church of Rome teach that the angels are to be worshipped, invoked, and prayed to; and has she not litanies and prayers for that purpose?

A. Yes: but in this she does very wrong. For though we willingly honour the angels, as they are God's ministers, and are sent forth to minister for them who shall be heirs of salvation b, yet we dare not worship them, or pray to them, seeing it is nowhere commanded us in Scripture, and is moreover what they their-selves are averse to. See thou do it not, says the angel to St. John, when about to be worshipped by him, for, 1 am thy fellow serservant, and of thy brethren that have the testimony of Jesus. Worship God c.

Q. 2. Is there any thing remarkable in these words of the angel?

A. Yes; 1. the emphaticalness of the prohibition, See thou do it not: 2. the reason assigned why it would have been wrong to have suffered it, I am thy fellow servant, &c. 3. the direction here given

<sup>5</sup> Heb i 14. c Rev. xix. 10.

to St. John to confine his worship to its proper object, Worship God. From all which it appears; that this was not a mere modest refusal in the angel, of the honour that might lawfully have been given him, as some very idly pretend, but an express and serious prohibition of that reverence, which it was utterly unsit he should receive, as being due to God alone.

Q. 3. But how can this be the case, since one would imagine that St. John would neither have offered such unlawful reverence to the angel, nor, what was still more, would have attempted it a second time, as we find he did d.

A. Considering the awful and extatic state of mind St. John must have been in, during the several solemn visions he beheld, it is not at all strange that he should have been surprised into this act of adoration; especially as he might take the angel that appeared to him to be Christ himself, in his celestial form: and notwithstanding he was set right with respect to this angel, he might afterwards, either not recollect it, or fall into the like mistake at the appearance of another of a still more awful aspect. Though after all it is not said, in this last instance, that he fell down to worship the angel, but only to worship before the feet of the angel. But we find even this forbidden him, as an act of idolatry.

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d Rev. xxii. 9.

Q. 4. Does not St. Paul warn the Christians of his days against being drawn aside to this superstitious and idolatrous practice?

A. Yes: Let no man, says he, beguile you of your reward, in a voluntary bumility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head e, that is, not adhering to Christ, &c. Accordingly the council of Laodicea expressly forbids men to pray to angels, and denounces an anathema against every one who does; because such an one "hath forsaken the Lord Jesus Christ the "Son of God, and is gone over to idolatry. f"

Q. 5. Do not the Papists plead the example of Jacob for praying to angels?

A. Yes: but Jacob prayed only to the angel that redeemed him g, that is to Christ, who appeared often to the patriarchs, and is called by Isaiah, the angel of God's presence h. So that this by no means proves the lawfulness of praying to angels in general.

Q. 6. Do they not likewise hold with praying to faints departed, that by their aid and help the people may obtain benefits from God, through their merit, grace, and intercession?

A. They

c Coloss. ii. 18. f Concil. Laod. Can. 35. g Gen. xlviii. 16. h Isai, lxiii. 9.

A. They do: and Bellarmine thinks he has found, not only a precept and example for this practice, in the Old Testament, but likewise a promise of being heard in this way; where the Almighty orders Job's three friends to go to his fervant Job, that he might pray for them i. Go to my servant 70b - here, fays he, is a precept; and my servant Job shall pray for you - here is an example: for bim will I accept: - here is a promise. But surely it can never be concluded, that because the Almighty ordered Job's friends to go to his fervant Job, therefore we are commanded to have recourse to the faints departed; or because that God would have Job to pray for them, therefore he has appointed the faints departed to pray for us; or, lastly, because he declared he would accept Job when praying for them, he will therefore accept the prayers which the faints departed are supposed to put up for us, in consequence of our petitions to them for that purpofe.

Q. 7. But do not the Papists say, that since we are told, that God beareth not sinners k, it is a great presumption in us to offer our petitions directly to God himself, and not to desire the interposition of those more exalted beings, whom he is pleased to esteem his friends?

A. They do: but this is all nothing to the purpose. For, that God beareth not sinners, is true

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<sup>&</sup>lt;sup>1</sup> Job xxii. 8. <sup>k</sup> John ix. 31.

only of those who are habitually wicked and impenitent; as to all others, they are not only commanded to pray to the Father 1, but are moreover assured, that if they ask in Christ's name, they shall be heard. Ask, and it shall be given you m, says our blessed Saviour: and again, If ye shall ask any thing in my name, I will do it n.

Q. 8. Is not praying to angels and faints contrary to the plain injunction of our great Lord and Master, who tells us, when we pray, to say, Our Father which art in heaven o, that is, to direct our prayers to God only?

A. Yes. And to see how expressly the worship of any other being is condemned in Scripture, we have but to read these words of our blessed Saviour, It is written thou shalt worship the Lord thy God, and kim only shalt thou serve P.

Q. 9. Do they not make a distinction in their worship, calling that which belongs to God Latria, that which they allow to inferior beings, such as angels and saints, &c. Doulia, and that which they give to the blessed Virgin Hyperdoulia, which is somewhat between both, and little inferior to what is given to God himself?

A. They do: but to very little purpose. For, 1. the Scripture makes no such distinction, but

<sup>&</sup>lt;sup>1</sup> Matt. vi. 6. <sup>m</sup> Ibid. vii. 7. <sup>n</sup> John xiv. 14. <sup>o</sup> Luke xi. 2. <sup>p</sup> Matt. iv. 10.

uses the words Latrevein and Doulevein promiscuously 4. 2. They call the worship they give to the cross Latria, and therefore confound their own distinction; and at all events confess themselves idolaters.

Q. 10. Has it not been said, that the saints in heaven are mediators and intercessors with God for us, inasmuch as they offer up prayers for us, and that therefore we may pray to them to intercede unto God for us?

A. It has. But, 1. that the faints in heaven do pray for us, who are here upon earth, can never be proved either by clear testimony of Scripture, or by any convincing argument from reason; and therefore no doctrine can fafely be grounded upon it. 2. Though it were certain that the faints in heaven do pray for us, yet they are not mediators and interceffors properly fo called, because all such intercession is in virtue of a facrifice offered by him who intercedes. 3. Supposing it true that the saints in heaven do offer up prayers for us, yet, must we not address solemn prayer to them to pray for us, because solemn and proper invocation is a part of religious worship which is peculiarly due to God. 4. Supposing it not only certain that the faints in heaven do pray for us, but likewise that they may be proper mediators and interceffors with God for

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<sup>9</sup> Rom. i. 25. and Galat. iv. 8.

us, yet we ought not to pray to them, because they cannot hear our prayers.

Q. 11. Is not the practice of praying to angels and faints very injurious to our bleffed Saviour?

A. It is: inafmuch as it supposes Christ's mediation not to be fufficient, when men add fo many mediators to him. Whereas the Scripture expressly mentions but one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all r.

Q. 12. But do not the Papists plead, that they do not esteem the angels and saints to be fellowmediators with Christ, but only subordinate to him; and that it is for his greater glory, that they mediate and intercede to him for us, feeing it is by his merits they are worthy fo to do; and that by their intercession, they acknowledge him to be the fountain of all good to mankind?

A. Yes: but this will not excuse them. 1. though they pretend to look upon the angels and faints as nothing more than fubordinate mediators, yet they address them as principals: thus, in the prayer to St. Agnes - " O Agnes, woman of the Lamb, do thou enlighten us within.

"Destroy the roots of sin. O excellent lady,

" after the grievances of the world, do thou

" translate us to the company of the bleffed \*."

<sup>\* 1</sup> Tim. ii. 5, 6. \* Missal, Edit. Par. Ann. 1520. fol. 51.

<sup>2.</sup> Christ,

2. Christ, who certainly knows best what makes most for his glory, has no where told us, that either angels or saints do mediate or intercede to him for us, nor has he any where required us to pray to them so to do. 3. To worship Christ by angels or saints, or in any other way than what he has prescribed, is no honour, but an offence to him. And subjects may as well set up a viceroy or subordinate king in the commonwealth, as Christians appoint subordinate mediators without the command of Christ.

Q. 13. Do the Scriptures make any difference, or teach us to distinguish, as the Papists do, between a mediator of intercession and a mediator of redemption?

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A. No: on the contrary the apostle tells us, that though there be that are called gods, whether in beaven or in earth (as there be gods many and lords many) yet, to us there is but one God — and one Lord Jesus Christ s — who also maketh intercession for us t.

Q. 14. But if praying to angels or faints be injurious to Christ, as mediator, must it not be still more so to desire the prayers of other men in our behalf, which yet is frequently done by Protestants without any manner of scruple?

<sup>1</sup> Cor. viii. 5, 6. Rom. viii. 34.

A. By no means; 1. because we have both precept and example for this in Scripture: Pray one for another, saith St. James t; and St. Paul repeatedly desires the prayers of those he writes to—Brethren, says he, pray for us u: 2. By desiring our brethren here upon earth to pray for us, we do not make use of them as mediators, through whom we may offer up our prayers to God, and on account of whose merits and intercession we expect to be heard; but only intreat them to exercise their charity towards us, in their prayers to God, which we are fully assured must ever be well-pleasing in his sight.

Q. 15. Do not the Papists, in order to support the propriety of their practice in praying to the angels and saints in heaven, affert that both angels and saints departed know our condition on earth?

A. They do: but this, at best, is but a very doubtful affertion.

Q. 16. How so? Is it not certain that the angels do know our condition on earth, since we are told that there is joy in the presence of the angels of God, at the conversion of a sinner w; and must not the saints departed have the like knowledge, as being equal to the angels x?

<sup>&</sup>lt;sup>t</sup> James v. 16. <sup>u</sup> 1 Thest. v. 25. 2 Thest. iii. 1. Heb. xiii. 18. <sup>w</sup> Luke xv. 10. <sup>x</sup> Ibid. xx. 36.

A. It may be well enough supposed that God may reveal to both angels and saints in heaven the conversion of a sinner, in order to increase the joy of their happiness, without their being acquainted with all other circumstances of our condition, or their being conscious of the prayers which are at any time put up to them by those on earth. But could it be proved that the angels know our condition at large, and hear our prayers, it would not follow that saints departed must have the same knowledge of men's condition and of their prayers: for as to their being equal to the angels, which is the only ground of such conclusion, this is said to take place not till after the resurrection, when we shall certainly have no occasion to pray to them,

Q. 17. Was it not the general opinion of the ancient fathers, which is also acknowledged by the most learned of the church of Rome, that saints departed are not admitted to the beatistic vision till after the day of judgment?

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A. Yes: and this very principle takes away the prime foundation of praying to departed faints; for the church of Rome grounds this doctrine upon the reigning of the faints with Christ in heaven, and upon the light and knowledge communicated to them in the beatific vision.

Q. 18. Do not the Scriptures feem to fay that the dead know not any thing that is done under the fun?

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A. They not only seem to say so, but positively assure us that the dead know not any thing Y; that when a man is dead, he has no longer any knowledge of what is transacted on earth: His sons come to honour and he knoweth it not, and they are brought low, but he perceiveth it not of them Z. Accordingly, when Josiah humbled himself before the Lord, on account of the judgments denounced against Jerusalem, God was pleased, in his favour, to respite the execution of the divine vengeance till aster his death: I will gather thee to thy fathers, saith the Lord, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place \*.

Q. 19. Well; but when St. Paul says, We are made a spectacle unto the world, and to angels, and to men a; and when he adjureth Timothy, in the sight of God and the elect angels b, is it not plain, that the angels at least behold what we do, hear what we say, and know our thoughts?

A. This by no means follows: for, 1. as St. Paul was a spectacle to angels, so was he a spectacle to men; and yet no one will hence conclude, that men must therefore have known the thoughts of his heart. 2. Though the apostle charges Timothy in the sight of the elect angels, this does not necessarily imply that the angels were at all

Feelef. ix. 5.
 Job xiv. 21.
 Kings xxii. 20.
 Cor. iv. 9.
 Tim. v. 21.

privy either to St. Paul's or Timothy's inward thoughts of heart; unless every one who is adjured or called to witness, must likewise be a searcher or beholder of the thoughts and affections of the heart.

Q. 20. Is it not enough, in the present controversy, that the angels see our external actions, to justify the propriety of praying to them?

A. No: for as the church of Rome allows of mental as well as of vocal prayer both to faints and angels, there is a plain necessity they should likewise behold the inward motions and workings of our hearts, before we can, with any propriety, address them in the silent aspirations of our souls.

Q. 21. But are we not given to understand in Scripture, that it is God alone that knoweth the secrets of the heart; and does not the Almighty challenge this knowledge as peculiar to himself, when he says, I the Lord search the heart, I try the reins, &c. c?

A. Yes; and Solomon gives this as a reason for his praying to him: For thou, says he, even thou only knowest the hearts of all the children of men d. So that it is indeed a vain and sacrilegious conceit, to suppose that either angels or saints can know the inward thoughts or secrets of our hearts.

Jer. xvii. 10. d 1 Kings viii 39.

Q. 22. Is not praying to the angels and faints in heaven making gods of them; at least is there no suspicion or danger of idolatry in the case?

A. There is: for praying to them in all places, and at all times, and for all forts of bleffings, supposes them to have the incommunicable perfections of the divine nature imparted to them, or inherent in them; namely, omnipotence, omniscience, and immense presence: and whatever being we ascribe these to, we thereby make it a god. For prayer to God is no otherwise an acknowledgment of his omnipotence, omniscience, and immense presence, than as we do in all places, and at all times, pray to him for all things.

Q. 23. Is not Bellarmine so sensible of the dint of this argument, that he is forced to acknowledge the angels and saints in heaven to be gods by participation; that is, a fort of inferior gods, as the heathen supposed their mediators to be; and that therefore we may fly to their aid and help, as well as to their intercessions and prayers?

A. Yes. But in so saying he differs widely from the bishop of Meaux, who justifies the praying to angels and saints upon a directly opposite footing: namely, as they are prayed to only in the same order of brotherly society with mortal men on earth. But surely if the decree of the council of Trent can admit of two so different interpretations, and the infallible judge of controversies can speak no plainer,

plainer, we had much better stick to the Bible, and hear what God says in his word, and endeavour to understand it as well as we can.

Q. 24. Is it true, in the mean time, that the Papists pray to angels and faints in heaven, only in the same order of brotherly society in which we intreat our brethren on earth to pray for us?

A. It is not: for, 1. they pray to them with the fame folemn circumstances of religious worship that they pray to God himself; in the same place, and in the same humble posture, and in the same religious offices; which, furely, is never done by any to their brethren upon earth. 2. In their praises and thanksgivings they join the angels and the bleffed Virgin and the faints together with God, as if they were all in the same order of brotherly society, and equally the objects of our invocation; but this also is never done to our brethren upon earth. 3. In the creed of pope Pius IV. it is expressly said, that the saints, which reign together with Christ, are to be worshipped and invocated; but this furely they will not allow to be done to to our brethren upon earth. And the reason given by the council of Trent for their being worshipped, namely, that they reign with Christ in heaven, would be frivolous, if the same thing may be done to our fellow mortals. 4. In the public offices of their church, they do not only pray to faints to pray for them, but they direct their prayers immediately to them.

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them, for all those bleffings and benefits which they ask of God, and thank him for: of which innumerable examples might be given in the public offices.

Q. 25. Do not the Papists say, that the angels and saints know all our prayers and wants in the glass of the Deity or Trinity, that is, that, beholding the face of God or the Divine Essence, in which the knowledge of all things is contained, they may, in that glass, see all things that God knows?

A. Yes; but then they spoil all this again, by telling us, that this glass does not necessarily represent to them all that knowledge which is in the divine mind, but that it is a kind of voluntary glass, in which they are permitted to see only so much as God pleases; but how much that is, they cannot tell us. Which amounts to no more than this, that they know as much of our condition here upon earth, as God is pleased to reveal to them.

Q. 26. If this be all, is it not as good a reafon why we should pray to good men, in the East or West Indies, to pray for us and help us, because they know as much of our necessities, as God thinks fit to reveal to them?

A. Undoubtedly. And if the angels or faints must have a revelation from God of our prayers, before

before they can know that we pray to them, then the shortest and surest way to both is to pray to God, and not to them: or, however, as Bellarmine confesses, it were very sit to pray to God before every prayer we make to them; that he would be pleased to reveal that prayer to them, that upon this signal and notice given them by God, they may betake themselves to pray to him for us.

Q. 27. But would this be altogether confistent with the principles of the Papists, who offer it as one reason why we should use the mediation of angels and saints, that we are poor polluted sinners, and unworthy of going with our petitions to God himself, without the intervention of those purer and more exalted beings?

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A. Certainly not: and therefore there is but one way more, and that is, to pray to the faints, &c. to go to God, and beg of him, that he would be pleafed to reveal to them our supplications and wants, that they may know what to petition him for in our behalf. Which is just as wife a course, as if a man should write a letter to his friend who cannot read, and, in a postscript, desire him that he would carry it to one who can read, and intreat him to read it for him.

Q. 28. Did not, however, the antient church R frequently

frequently make mention in their prayers of the faints departed?

A. Yes: but so far was she from praying to them, that she actually prayed for them, and for the blessed Virgin herself, what little reason soever they might have for it. Whereas the church of Rome having now changed her doctrine in this point, she has altered her missal accordingly, and instead of praying for St. Leo (one of their popes) as they were wont to do in their antient missal, in this form, "Grant, O Lord, that this oblation may be "profitable to the soul of thy servant Leo!" the collect is now changed, in the present Roman missal, into this form, "Grant, O Lord, that by the "intercession of blessed Leo, this offering may be "profitable to us!"

Q. 29. Does not cardinal Perron and other learned men of the church of Rome acknowledge that praying to angels and faints was not practifed during the three first ages of the church?

A. They do: and they moreover give a pretty remarkable reason for its not being practised in those early days; namely, because such a practice might have seemed to have given countenance to idolatry.

Q. 30. At what time did prayers to faints begin to be used in the public offices of the church?

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## AGAINST POPISH DELUSION.

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A. It cannot be made appear that there were any prayers to faints in the public offices of the church till towards the end of the eighth century; nor was this superstition first established till the year 787. in the second council of Nice.



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SECT.

#### SECT. XIII.

Of the religious worship given to the Virgin Mary.

#### QUESTION 1.

UPON what do the Papists found the superior worship which they give to the Virgin Mary?

A. Upon her supposed excellency; who, being superior to all other saints, is therefore, say they, to be worshipped with a supereminent sort of religious worship.

Q. 2. Do they not exalt the glories and prerogatives of the bleffed Virgin to a very extravagant degree?

A. Yes: For they are of opinion, 1. That she is to be called upon in all places, and upon all occasions, and by all persons, which is, in effect, to make her partaker of the divine Immensity, and to esteem her omniscient, omnipresent, and omnipotent. 2. They not only suppose her a sit object of adoration, but set her up as advocate in heaven, and look upon her to be a more effectual mediatrix, and to have a more peculiar right to that title and dignity than any of the other saints. 3. They believe the blessed Virgin obtains whatever she demands, and that her quality of mother gives her power, in some sort, to alter the decrees of heaven.

Q. 3. Do they not, accordingly, give her very pompous titles?

A. They do. They call her, by way of eminence, Our Lady, the Queen and Gate of Heaven, the Advocatrix and Refuge of Sinners, the Help of Christians, the Comfort of the afflicted, and Ark of the Covenant. Nay, one in particular is so daringly impious as to say, that Jehovah is the name of the most holy Virgin a. And when they salute or address themselves to her, they do it in these, and the like terms—" Hail queen, mother of mercy, " our life, our sweetness and our hope; all hail! b"

Q. 4. Do any of their learned men give into these extravagancies?

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A. Yes: and one of them goes so far, as not only to put the question, whether a Christian who is devoted to the blessed Virgin can be damned? but even ventures to determine roundly that he cannot. And lest any one should doubt whether she loves sinners so as to save them, he produces a pretended revelation of hers to one of the saints, in which she is made to express herself thus — " I " am the queen of heaven, the mother of mercy, " the joy of the just, and the gate by which sinners " must go to God; provided only that they call upon me, and put their trust in me c."

Q. 5. Do

<sup>&</sup>lt;sup>a</sup> Vega in Apoc. 12. §. 1. n. 9. <sup>b</sup> Crasset. Devot. p. 86. <sup>c</sup> Crasset. part 1. p. 50, 54, 86.

Q. 5. Do not some of them say, that "we may appeal from the tribunal of God's justice to the court of the Virgin Mary?"

A. Yes d: and others of them fay, "If any one be afraid of the Son, who fits at the right hand of the Father, because he is Judge, let him go to the mother, because she is a medicine e." And accordingly they recommend themselves to her merciful protection, even in their dying moments: "O Mary, mother of grace, sweet parent of mercy, do thou protect us from the enemy; and receive us in the hour of death f."

Q. 6. Is it true that some of them treat the bleffed Virgin as if she was superior to Christ?

A. Yes. Thus in a hymn taken out of the Ritual s, they say, "O blessed Virgin mother, who "expiatest our sins, with the authority of a mother

- " command the Redeemer! h" And in the writ-
- " ings of one of them, we actually find this doxo-
- " logy, "Glory to God, and to the bleffed Virgin
- " Mary our Lady, and also to Jesus Christi.

Q. 7. Have they not a famous book of devotion called Our Lady's Pfalter, in honour of the bleffed Virgin?

A. Yes: Bellarmine tells us, that Bonaventure

d Bernardin. in Marial. e Holcot. Lect. in Sapient. f Brevier. in Offic. B. Mariæ. Antw. 1685. p. 143. E In Offic. B. Mariæ. h Duræus adv. Whitaker. i De Valentia, in fin. tract. de Idol.

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Q. 8. What is remarkable in this performance?

A. That therein the whole book of Psalms is profanely burlefqued, and that almost the highest things that are faid concerning God and our blefsed Saviour, are applied to the Virgin Mary. Thus, Pfal. VI. 2. "Have mercy upon me, O Lady, " according to thy great mercy; and according to " the bowels of thy compassion, cleanse thou me " from all mine iniquities." XIX. 1. " The hea-" vens declare thy glory, O Lady!" XXV. 1, 20. " To thee, O Lady, have I lift up my foul, fave " me, O Lady: for in thee have I put my trust." LXXIII. 1. " How good is God to Ifrael, to " them that worship his bleffed mother!" XCV. 1. " O come, let us fing to our Lady, let us " make a joyful noise to the Virgin our Savjour!". XCV. 6. "O come, let us worship and bow down " before her, and confess our sins unto her with " tears !" 1 &cc.

Q. 9. Do the Papists indeed confess their fins to the Virgin Mary?

A. They do: they confess their sins not only to God, but to her. When they absolve their peni-

<sup>\*</sup> Bellarm adv. Jacob. Reg. p. 148. 1 Bonav in Pfalter.

tents, the merits of the mother are joined to the passion of the Son, for their forgiveness. And, where they pray, it is, that Mary and her Son would bless them.

Q. 10. Does not the worship and invocation of the blessed Virgin make up a great part of the service of their church?

A. It does. Accordingly they fometimes say mass to her honour; and, in the canon of it, God is constantly desired, that, for her merits, he would grant them the help of his protection. They close their devotions with a salutation and address to her; and once every week, a particular one is publicly said to her. Three times every day, at the sound of a bell, all her votaries are taught to fall down and worship her. In their solemn sermons to the people, the preacher first invokes the affistance of the Virgin Mary, in the angelical salutation.

Q. 11. Might one not add a long catalogue of other superstitions relating to this matter?

A. Yes: fuch as their building of churches, and fetting up of altars and images to her honour. Their litanies and processions, in which she bears no small part; and many other instances equally superstitious, which might be mentioned, both in their public and private devotions to her.

Q. 12. What directions are given to the people by those of the church of Rome, concerning the worship of the blessed Virgin?

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A. They direct them to have "a high value " for her sublime dignity, to make a public pro-" fession of their high esteem of her incomparable " perfections; to express these inward affections by " external acts of the worship of eminent servitude " to her, by frequent visiting holy places dedicated " to her honour; by a special reverence towards " images representing her person; by persorm-" ing some daily devotion containing her praises; congratulating her excellencies or imploring her mediation; and often calling upon the facred " name of Mary; by referring all the wonderful effects of our predeffination to glory, election by " grace, and redemption from fin, through the " blood of Jesus, to the excellent perfections of " Mary, as a most effectual means of all. m"

Q. 13. By what arguments may it be shewn that the worship and invocation of the Virgin Mary is unlawful?

A. By the same that prove the unlawfulness of invocating the saints departed, and which conclude against all creature-worship in general.

Q 14. From the account you have given of the manner in which the Papists worship the blessed

m Contempl. p. 8.

Virgin, does it not appear, that the honour and fervice which they render her is somewhat more than they pretend it to be, and such as ought rather to be stiled Latria, than Hyperdoulia n?

A. Yes: for it plainly appears, that they do actually give her divine worship, treat her upon an equal footing with God, and make her superior to Christ.

Q. 15. Is there any thing in Scripture to countenance the practice of the Papists in this respect?

A. Not in the leaft. On the contrary, our Saviour appears to have foreseen the abuse which some would run into concerning the worship of his mother, and to have been folicitous to prevent it; by affecting to treat her, upon all public occasions, upon the common footing of other women. Thus, when his mother defires him to work a miracle at Cana in Galilee; his answer to her is, Woman, what have I to do with thee P? When he was told that his mother and his brethren stood without, desiring to fpeak with him; his answer was, Who is my mother? and who are my brethren? And, pointing to his disciples, Behold, says he, my mother and my brethren; for whosoever shall do the will of my Father which is in beaven, the same is my brother, and sister, and mother 9. When a certain woman faid to him, Bleffed is the womb that bare thee, and the paps which

n See Sect. XII. Q. 9.

See Ans to Q 6. and 8. of this Sect.

P John if. 4.

Matt. xii. 47.

thou hast sucked; he said, Yea, rather blessed are they that hear the word of God, and keep it r. Again, at the time of his death, when Jesus saw his mother, and the disciple standing by, whom he loved, be saith unto his mother, Woman, behold thy son s, &c.

Q. 16. Yet, have we not reason to think, that God has very highly exalted her in heaven?

A. Yes: but, however highly exalted she may be, however blessed we may and ought to esteem her, yet, being still a mere creature, our actions towards her must be no other, than what are suitable to such a creature. Thus, to celebrate the memory of those blessings which God has bestowed on her; to return thanks and praises to God on that account, and to endeavour to imitate her excellencies, This is all the honour she is capable of receiving from us; and all these particulars we profess ourselves ready carefully to observe. And, indeed, how mindful we are to celebrate her memory, the twenty sifth of March, which we call Lady-day, is a sufficient testimony.

Q. 17. But if Elizabeth, addressing herself to the Virgin Mary, cried out with a loud voice, Blessed art thou among women t, when Christ was but newly conceived in his mother's womb; must not far greater expressions of honour and admiration

<sup>!</sup> Luke xi. 27. ' John xix. 25, 26, 27. Luke i. 42.

be due to her, now that Christ is in heaven, and that mother with him?

A. Whatever expressions of honour and admiration she may be intitled to, considered in her present state of heavenly exaltation, they certainly ought not to rise higher than those which are due to a creature highly favoured u of the Lord. Far be it, indeed, from any Christian to derogate from that special privilege granted her, which is incommunicable to any other. We cannot bear too revered a regard to the mother of our Lord, so long as we give her not that worship which is due to our Lord himself. We shall, therefore, do well to keep to the language of the primitive church: "Let Mary be honoured and esteemed; let our Lord be worshipped and adored w.

Luke i. 28, Epiph. Hæres. 79.



# Protestant Armour, &c.

# PART II.

SECT. I.

Of Image Worship.

## QUESTION 1.

OES not the church of Rome require images and pictures to be worshipped?

A. Yes: and whosoever thinks they ought not so to be, she declares to be accursed a. Accordingly, those of her communion kiss the images of Christ, the Virgin Mary, and other saints, and kneel down and burn incense before them, and use all such postures of worship, as they would do to the persons thereby represented, if they were actually present, contrary to the express words of the second commandment.

Concil. Trid. Seff. 25, de Invocat.

Q. 2. But must not the Romish priests be senfible of the contrariety of their practice to this commandment?

A. It is scarce credible but they must: and, lest the people should be so too, they leave out this commandment in their ordinary catechisms and manuals of devotion, and divide the tenth into two, to make up the number, contrary to the division of the ancient Hebrews b.

Q. 3. Is it not, however, pretended by some of them, 1. that the places in Exodus c and Deuteronomy d, which we produce against them, do no more condemn the worshipping of images, than the making of them; fince the images we are there forbidden to worship, we are likewise forbidden to make: - Thou shalt not make to thyself any graven image, &c. Thou shalt not worship them, &c. 2. that Protestants, notwithstanding, think it no breach of the commandment to make images, and, therefore, cannot confiftently esteem it a transgreffion of the commandment to worship them?

A. It is allowed, 1. that some kind of and manner of making images is forbidden by the commandment, namely, fuch a making as is intended for the purpose of religious adoration; which therefore Protestants are so far from doing, that they hold it utterly unlawful: 2. that we

c Exod. xx. 4, 5 b Joseph. Antiq. Judaic. lib. 3. d Deut. v. 6, 7. scruple.

fcruple not to make pictures for history and ornament; because the making of such does not appear to be prohibited by the commandment.

- Q. 4. But how are you warranted to interpret the commandment in such fort, that all making of pictures and images should not be forbidden by it?
- A. Because God his-self has so explained it: Te shall make you no idols nor graven image; neither rear up a standing image, neither shall ye set up any image of stone in your land to bow down unto it: for I am the Lord your God e. And that all images are not absolutely forbidden, is plain from the brazen serpent and the cherubim, &c. which God his-self commanded to be made.
- Q. 5. In the mean time, was not the worship of these things unlawful?
- A. It was: accordingly the worship of the serpent was put a stop to by authority f. And some of the most learned Papists acknowledge that the cherubim might not be worshipped g.
- Q. 6. Do not the Papists endeavour to evade the charge of idolatry in worsh pping images and pictures, by saying that the honour they give to them is referred to the persons represented by them;

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Ador. lib. ii disp. 4. c. 6. n. 98. et Carol. Mag. c. Imag. lib. i.

and that when they bow down before them, they worship God or Christ, or the angel or saint whose image they behold?

A. Yes; but this will by no means excuse them. For, not to mention the unlawfulness of worshipping either saint or angel, which has already been proved, if the honour given to images or pictures be referred to the persons represented by them, then the same honour is confessedly given to the image or picture as is referred to the person represented, and then they give God's glory, or the saint's honour, to another. And if, to avoid this, they will say, that an inferior honour is given to the image or picture, and a superior one to the person, then their worship, their kissings, prostrations, and kneelings, must necessarily terminate in the image, contrary to what they pretend, as well as to the plain prohibition of the Almighty.

Q. 7. But what if the church of Rome finds, that this way of worship helps devotion; may she not command it for so good an end?

A. No. She cannot command any mode of worship forbidden in Scripture, upon any pretence whatsoever. Beside, Christ and his Apostles best knew what would help devotion, but there is not a word in their writings, for this way of worshipping God, and there is an express commandment against it. Nay, and were the Papists to confess the truth, they would own, that the carving, painting, and gilding

gilding of the image, take off their thoughts from attending to the matter of their prayers, and so rather hinder than forward their devotion.

- Q. 8. Yet, do they not infift, that the use of images, &c. in prayer, makes for the honour of Christ and his saints, for the instruction of the common people, and the raising of their affections; and do they not accordingly stile such images, &c. laymen's books?
- A. They do: but in the mean time what wretched books they are, and what vile lessons they teach, may be easily understood by considering the miserable effects they have among the vulgar. And, indeed, the use of images, &c. in religious worship is in its own nature apt to degrade and sensualize the affections; and instead of instructing the common people in the spiritual worship of the one true God, tends rather to dishonour Christ and his saints, by leading men insensibly into the grossest errors of superstition and idolatry.
- Q. 9. What fays St. Austin concerning the natural effects of image-worship on the mind of

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A. He says, that "the very shape and pro-

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" tude, breeds in every man that most vile af-

" fection of error, that, although he finds there

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no natural or vital motion, yet he thinks some deceived partly by deity is within it: and being deceived partly by the form he beholds, and partly by the authority and credit of the authors and makers of it, whom he takes to be wife, and partly by the example and devotion of others, he cannot think it to be without some living inhabitants.

Q. 10. Is the distinction between Latria, or that worship which is due to God, and Doulia, which, they say, may be given to the creatures, of any service to the Papists in apologizing for the honour they give to images?

A. Not in the least; for the reasons already given in the former section h: to which we may add, that it is no great matter what the treatment which they give to images is called, so long as they therein run counter to the divine command, and bow down to them, and serve them.

Q. 11. Is there not, however, a real difference between the idolatry of the heathens and the practice of the Papists in this matter, since the former worshipped the images of false gods, but the latter bow down to the image of the true God and his saints?

A. The only difference between them is this: The heathens broke the first commandment in having other gods beside the true one, and the Papists

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Augustin in Pfal. 113. h See Sect. 12. Anf. to Qu. 9.
Exod. xx. 5.

break the second, which forbids making of any image to bow down unto it k, not excepting the image of the one true God, and the likeness of things in heaven: but this only proves popish imageworship to be an idolatry of a different kind from that of the heathers; not that it is no idolatry at all. Accordingly the Jews were as real idolaters when they worshipped the golden calf!, though they looked on it only as a representation of the one true God, as when they worshipped Baal-peor m.

Q 12. Is there not as much superstition and idolatry in bowing at the name of Jesus, and to the altar, as in bowing to the image of Christ and his saints?

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A. As to the first of these instances, it is certainly neither superstitious nor idolatrous; for, not to mention that there is some sort of pretence from scripture for bowing at the name of Jesus, and none at all for worshipping his image, the act itself is so far from being idolatrous or superstitious, that it is nothing more than an external token of our acknowledgement, that Jesus Christ is Lord, to the glary of God the Father. And as to the other instance, that of bowing towards the altar, besides that it is a ceremony which is left at liberty by the church of England, and which no one, as a Protestant, is bound to observe, the fact is not as it

Numb. xxv. 2. Phil. ii. 10. Exod. xxxii. 45.

is represented: for, we neither bow to the altar, nor to any visible representation at the altar: we only worship towards the east, in devout and thankful remembrance of the rising of the sun of righteousness P, to heal, enlighten, and purify a miserable, benighted, and sinful world. But this, surely, is neither image-worship, superstition, nor idolatry, any more than David's worshipping towards the boly temple 4; or Daniel's kneeling down and praying with his windows open towards Jerusalem.

Q. 13. Is it true that the Papists venture so far, as to represent the Godhead and the Holy Trinity by images and pictures?

A. Yes: they represent God the Father like an old man, having Jesus Christ in his bosom, and the Holy Ghost over them, in the form of a dove. An impiety not unlike to that of the Gentiles, who changed the glory of the uncorruptible God into an image made like to corruptible man, &c.

Q. 14. Do they not, however, attempt to justify themselves in so doing, by pretending, that they do not thereby intend to represent the Almighty, but only some of his properties and actions, after the manner in which they are described in Scripture: as when, for instance, he is called the Ancient of days, and is said to set on his throne, with the

P Malach. iv. 2. \$ Pfal. v. 7. † Dan. vi. 10. Rom. i. 23.

books opened before him t; thereby fignifying his eternity and infinite wifdom?

A. They do; but to very little purpose: for, 1. the words of Daniel are only a prophetical scheme of speech, and, in the literal sense, are no more applicable to God, than the eyes, ears, and hands, which are ascribed to him in other parts of Scripture; whereas, in a corporeal image or picture the thing is different; the outward form, attitude, and members of it appearing to be, the natural attributes of the thing represented. pictures and images are not like words, mere arbitrary figns of our conceptions between which and them there is no natural or imaginable similitude, but are, moreover, the actual refemblances and determinate delineations of things, fo do they necesfarily fuggest such resemblance to the mind, even where it is not, and confequently are injurious to the Supreme Being, by narrowing, debasing, and falfifying our notions concerning him, whenever we make use of them as types of him or his perfections. 3. As God cannot at all be represented but by his properties and effects, and we are, at the fame time, forbidden to make any representation of him by image or picture, we must consequently be forbidden to make any representation of his properties and effects by the same means.

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Q. 15. But must we not, at this rate, be pro-

Dan. vii. 9, 10.

hibited the practice of the noble arts of statuary and painting, and be forbidden to draw so much as a landscape or winter-piece, or the resemblance of any other natural productions; since these all are representations of the Deity's effects?

A. No: we are not hereby forbidden the practice of statuary, sculpture, painting, or drawing, for the purposes of embellishment, or for civil use or entertainment, though we should thereby reprefent the works or effects of the Deity. And the reason is, that a representation of these for such purposes, may be made, without derogating from the perfections of the Almighty, or from the honour which is due to him. But, when these things are made use of as objects of religious adoration, or as mediums of divine worship, wherein it becomes us to have the most enlarged, the most exalted and awful fentiments of the Divine Being, we counteract his intentions by reprefenting his properties in a finite and imperfect subject, and defcribing his effects after a limited and circumscribed manner.

Q. 16. Yet St. Luke expressly tells us, that the Holy Ghost descended in a bodily shape like a dove upon our Saviour. Now, if the Holy Ghost was pleased to assume the form of a dove, why may we not represent and worship him under that resemblance?

u Luke iii. 22.

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A. Supposing the Holy Ghost to have actually assumed the shape or sigure of a dove, this will by no means justify our representing and worshipping him under fuch a form; any more than the Son of God's having taken upon him a human body, the likeness of sinful flesh w, will apologize for our representing and worshipping him under the image or figure of a man. Beside, when St. Luke tells us that the Holy Ghost descended in a bodily shape like a dove, the likeness of a dove is not to be referred to the bodily shape, as if the Holy Ghost had really taken upon him the form of a dove, but to the manner of his descending, hovering, and overshadowing like a dove. Had it referred to the bodily shape, it should have been, not like a dove, but, like as of a dove; just as it is elsewhere said of the apostles, that there appeared unto them cloven tongues like as of fire x. And as to the bodily shape, or, as it should rather be rendered, bodily form or appearance, this, most probably was that of light, or a bright cloud, in which God usually appeared under the Old Testament.

Q. 17. What does that famous champion for Popery, Bellarmine fay, concerning such representations of the Deity?

A. He acknowledges, that "fuch pictures are "not without danger to be exposed to those who "cannot read the Scriptures, if they are not

w Rom. viii. 3. x Acts ii. 3.

"taught, that they are to be taken metaphorically y." And Cassander, another of their authors, declares more fully, that "teaching is
not enough, without the occasions be removed z."
And this he says of all images, but more especially
of such as are made to represent God.

Q. 18. But can any one be so ignorant as to believe the Divinity to be expressed by an image?

A. It comes much to the fame, whether the multitude think the Divinity is expressed by an image, or whether they fancy or are taught to believe that the Divinity is prefent with it, by means of some special virtue or secret energy residing in That one of these was the case of the idolaters of old is plain from Jeremiah, when he reproaches idolatrous Judah for saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth a. And that great pains have been taken, by fome among the Papists, to encourage such conceits in the minds of the vulgar by false stories of cures said to be effected upon reforting to particular images, as well as by feigned miracles of their fweating, weeping, and removing from place to place, is too notorious to be denied.

Q. 19. Is not the worshipping of images contrary to the practice of the ancient fathers?

y Bellarm. de Imag. 1. ii. c. 8. 11. Respondent. Z Cassand. Art 21. de Imagin. 2 Jer. ii. 27.

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A. It is b: and likewise to the judgment of many learned popish doctors, who acknowledge that the making of images was prohibited in the old law, and is not to be found in Scripture.

Q. 20. Was image-worship ever an allowed practice in the primitive church?

A. So far from it, that, for the four first centuries after Christ, there was little or no use of images in the temples or oratories of the Christians, as is confessed by Petavius d, a popish writer.

Q. 21. Was it not late before this practice received the fanction of public authority?

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A. Yes; it was not publicly authorized in the church till after the year 700, when it was established by a decree of the council of Nice.

b Polyd. Virg. l. vi. c. 13. Justin Mart. Apol. 2. Theoph. Antioch. ad Autol. l. i. &c. c Aquinas, Alex. Ales, Albert. Bonaventure, &c. d Petav. Dogm. Theol. To. v. l. 15. c. 13. §. 3. c. 14. §. 8.

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#### SECT. II.

Of the number of Sacraments, and their validity.

### QUESTION 1.

WHAT number of Sacraments do the Papifts contend for?

A. Seven: namely, Baptism, Confirmation, the Eucharist or Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony.

Q. 2. Is not this number of very late invention?

A. It is: Peter Lombard, master of the sentences, who lived A. D. 1144. was the first who mentioned the precise number of seven sacraments; and the council of Florence held in 1438. was the first council which determined that number; according to the confession of both Bellarmine and Cassander.

Q. 3. Is it not, likewise, contrary to the fathers?

A. Yes: to Justin Martyr b, whom even Bellarmine confesses to have mentioned but two sacraments c; to Tertullian d; Cyril of Jerusalem c;

<sup>2</sup> Bellarm. de Sacram. lib. ii. c. 25. Cassand. consult. de num. Sacram. <sup>b</sup> Apol. 2. <sup>c</sup> Bellarm. de effect. Sacram. 1. ii. c. 27. <sup>d</sup> Adv. Marcion. 1. iv. c. 34, &c. <sup>e</sup> In Catech.

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St. Ambrose f, and St. Augustine s; the last of whom is very positive, that there are but two of divine institution. "Our Lord Jesus Christ, saith he, "has knit Christians together with sa-" craments most few in number, most easy to be kept, most excellent in signification, as are Baptism and the Lord's Supper h.

Q. 4. Do not the ancients give the name of facrament to any thing mystical or significant, and frequently call the Christian religion itself a sacrament or mystery?

A. They do: and if every thing is to be esteemed a sacrament which the sathers called so, there may as well be seven and twenty sacraments as seven. But this is not the thing in dispute. For by a sacrament, we understand that which is emphatically so called by our church, and which she has defined, an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ as a means whereby we receive that grace, and a pledge to assure us thereof. And in this sense it is we assume, that only Baptism and the Lord's Supper are properly called sacraments.

Q. 5. Of what does a true and proper facrament confift, according to those of the church of Rome?

Symbolo ad Catech. tom. ix.

Be Doctr. Christ. lib. iii. c. 9. de Epist. ad Januar. 118.

A. Of the matter, or element, and of the form, or words of confecration.

Q. 6. Yet, do not some of those which they call facraments, want one or both of these essential requisites?

A. Yes: some of them have no form, others neither matter nor form of divine institution, as will be seen hereaster.

Q. 7. But why must the matter and form be of divine institution?

A. Because none but God can institute a sacrament, according to their own confession: and, therefore, if either the matter or the form be not of divine institution, the thing itself is so far no sacrament; as not being instituted by God,

Q. 8. Is it not absolutely necessary to the validity of the facraments, according to the church of Rome, that they who confecrate the elements have an intention of doing at least, what the church does and intends to do.

A. Yes\*: and hence it must follow, that, if there be no such intention, the sacraments are null and void, and of none effect. But, upon this footing, the people must need be at great uncertainties, with respect to those things which concern their salvation, the efficacy of the sacraments, and the

<sup>.</sup> Concil. Trid. Seff. 7. Can. 11.

authority of their teachers. Accordingly, they can have no certainty whether he who officiates be either a Christian or a priest, or whether in the Eucharist, the elements continue not elements after the words of consecration, and what is taken for the host, be any thing more than bread. For, without the intention, neither is the person officiating as priest, baptized nor ordained, nor are the elements consecrated. Thus much is acknowledged by Bellarmine himself, when he says, "No one can be certain with a certainty of faith, that he receives a true sacrament; seeing a sacrament is not made without the intention of the priest, and that none can know i."

Q. 9. And, is not this made more precarious still, by allowing, that Baptism (however it chiefly belongs to bishops, priests, and deacons) may in case of necessity be administred by ordinary men or women, nay even by Jews, insidels, or heretics, if they intend to do what the church does k?

A. Undoubtedly: yet for all that, they scruple not, upon occasion, to allow of this absurd practice.

Bellarm. lib. iii. c. 8. k Concil. Trid. Seff. 7. Can. 4.

#### SECT. III.

## Of Baptism and Confirmation.

### QUESTION 1.

DO you not allow Baptism to be a sacra-

A. Yes: but we think it strangely disgraced by the ridiculous ceremonies attending the administration of it in the church of Rome.

## Q. 2. What are those ceremonies?

A. Before Baptism, there is 1. The chrism, or oil mixed with water in the confecration of it; 2. Exorcism, wherein the priest blows in the face of the child, after the form of a cross, saying, "Go out of him, Satan," &c. 3. The croffing the forehead, eyes, breaft, &c. to shew that the fenses are opened by Baptism, to receive God, and to understand his commands. 4. Putting some exorcifed falt into the mouth of the child, to fignify a deliverance from the putrefaction of fin, &c. 5. Anointing the child's nofe and ears with spittle, and then bringing the child to the water, as the blind man to Siloam, to fignify bringing light to the mind. After Baptism, there is, 1. Anointing the top of the head with chrism; 2. Putting on a white garment on the baptized, faying, " Take " this white garment, which thou mayest bring " before the judgment-seat of Christ, that thou « mayest " mayest have life eternal. 3. Putting a lighted candle into the hand of the baptized person; to shew a faith inflamed with charity, and nourished with good works.

Q. 3. Do you not approve of Confirmation?

A. We do; as of a very fit and profitable rite, especially in these days, wherein the generality of people are baptized in their infancy; but, in the mean time, we deny it to be a sacrament, even according to the Papists own principles, since it wants the form, at least, if not the matter of a sacrament.

Q. 4. How so? Are we not told that the matter of confirmation is chrism, an ointment compounded of oil olive and balsam, consecrated by the bishop upon Maunday Thursday; and that the form of it consists in these words, "I do sign thee "with the sign of the cross, and I confirm thee "with the chrism of salvation?" &c.

A. Yes: but neither of these is of divine institution, and, therefore, according to their own account of things, both together cannot constitute a sacrament.

Q. 5. Do they not pretend, however, upon the authority of pope Fabian 1, that Christ instituted both the matter and form of Consirmation?

Bellarm. de Confirm. c. 2.

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<sup>1</sup> Bellarm. de Confirm. c. 2.

A. They do: but Alexander Ales, their great school-man, says more truly, that Christ did not institute nor declare Confirmation to be a sacrament, but that it was ordained by the Meldensian Council m. And, indeed, after some pretence to divine institution, they chuse at last to resolve it into the authority of the church.

m Par. 4. Q. 9. M. 1.



## SECT. IV.

Of the Sacrament of the Lord's Supper and Transubstantiation.

### QUESTION 1.

DO you not acknowledge the Eucharist, or Lord's Supper, to be a true and proper sa-

A. We do: but abhor the monstrous opinions by which the Papists have dishonoured it.

Q. 2. Why, what do they pretend to teach concerning it?

A. They teach, that in the facrament of the Lord's Supper there is truly and substantially contained whole Christ, God-man, body and blood, bones and nerves, soul and divinity, under the species or appearance of bread and wine: there being, upon confecration, a change or conversion of the whole substance of the bread, and of the whole substance of the wine, into the substance of his blood: which change, or conversion, is usually called Transubstantiation.

Q. 3. Whence do they endeavour to prove this?

A. From the words of our Saviour, This is my body o.

n Catech. Rom. par. 2. c. 4. n. 33. Concil. Tr.d. Sess. 13. de Real Præs. c. 1. Matt. xxvi. 26.

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Q. 4. But do not these words, if taken literally, rather prove the substance of the bread to be Christ's body, than that the substance of the bread is changed into Christ's body?

A. Yes: and accordingly cardinal Cajetan acknowledges that it is no where faid in the gospel that the bread is changed into the body of Christ, but that they have it from the authority of the church P. Besides, it is absurd to say that one body is changed into another which already exists; because the very change of one thing into another, necessarily implies, that the particular thing, into which it is changed, did not exist before such change. And, therefore, to say that the bread and wine are changed into the body and blood of Christ, implies that the body and blood of Christ, implies that the body and blood of Christ, implies that the body and blood of Christ did not before exist; which is confessedly false.

Q. 5. Do not the words, This is my body, in the strict and literal interpretation of them, appear to fignify, that the facramental bread is really and truly his natural body?

A. However literally they may be interpreted no fuch fignification can ever be affixed to them, without making them expressive of the most arrant non-fense. For, to say that one and the same thing is another and a different one, is in effect to say, that it is different from itself, and that it is both what

P In Aquin. part 3. q. 75. Art. 1.

it is, and what it is not, at the same time. Neither, indeed, is this what they pretend to affert, but content themselves with maintaining a change or conversion of the substance of the bread into the substance of Christ's natural body, and of the substance of the wine into the natural substance of his blood, which, however, is equally false, impossible, and absurd.

Q. 6. Is what remains in the cup, after consecration, ever called the *fruit of the vine* in Scripture?

A. It is. Our Saviour, after he had consecrated the cup, expressly says, I will drink no more of the fruit of the vine, &c 9.

Q. 7. But, fince St. Luke represents these words of our Saviour as having been spoken by him before the words of consecration r; is there any stress to be laid upon them, in this matter?

A. There is: for St. Luke does not herein contradict either St. Matthew or St. Mark; but only relates what our Saviour faid concerning the pascal bread and cup's; which had been omitted by the former evangelists: whereas St Matthew and St. Mark record the words spoken by Christ, after he had consecrated the sacramental cup in the eucharist.

<sup>9</sup> Matt. xxvi. 29. Mark xvi. 25. r Luke xxii. 18. s Ibid. ver. 16, 18.

Q. 8. Does not St. Paul, likewise, in speaking of the Lord's Supper, call the other consecrated element bread?

A. Yes; he repeatedly does so. As often, says he, as ye eat this bread, &c. Again, Whosoever shall eat of this bread, &c. And, farther on — Let a man examine himself, and so let him eat of this bread, &c.

Q. 9. Is it any more evident from the words of scripture, that the sacramental bread is substantially changed into the natural body of Christ by virtue of the words This is my body; than it is, that Christ is substantially changed into a door, a vine, or a rock, by these—I am the door t. I am the true vine u— and that rock was Christ w?

A. By no means. And as to those words, Verily, verily I say unto you, except ye eat the sless of the Son of man, and drink his blood, ye have no life in you x; and again, My sless is meat, indeed, and my blood is drink indeed y; our Saviour his self tells his disciples they are to be spiritually understood — The words that I speak unto you, says he, they are spirit and they are life z. And after all, that they do not properly relate to the sacrament, is acknowledged by many of the learned Papists themselves.

Q. 10. Is

<sup>\* 1</sup> Cor. xi. 26, 27, 28. 

\* John x. 9. 

\* Ibid xv. 1. 

\* John vi. 53. 

\* Ibid. ver. 63. 

\* John vi. 53. 

\* Ibid. ver. 63.

Q. 10. Is it not usual in scripture to call things of a sacramental nature, by the names of those things they are the sigures of?

A. Yes; thus, circumcision is called the covenant; and the pascal lamb is called the passover z. After the same manner, the bread in the sacrament of the Lord's Supper is called Christ's body. And, indeed, nothing is more common, upon all occasions, and in all languages, than to give to the sign the name of the thing signified: thus we say, "This is Addison, that is Dryden," pointing to the busts or pictures of those persons: Thus, again, "This is my estate," shewing the deeds and conveyances only.

Q. 11. What then can the church of England mean, when she affirms, that "the body and blood "of Christ are verily and indeed taken and received by the faithful in the Lord's Supper?"

A. She means only to declare, that as Christians are said to eat the flesh and drink the blood of Christ, by believing on him and piously meditating on his death and passion, inasmuch as they thereby grow in grace, and actually experience all the benefits of his natural body broken, and blood shed for them; so do the faithful in the same spiritual sense, and on the same accounts, verily and indeed take and receive the body and blood of Christ, and feed on him in their bearts, at the same time that they partake of the bread and wine; which are the signs or sym-

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<sup>&</sup>lt;sup>2</sup> Exod. xii. 11, &c.

bols of Christ's natural body and blood in this sacrament. Whereas the wicked, and such as are void of a lively faith, though they do visibly press with their teeth (as St Austin says) the sacrament of the body and blood of Christ, are yet in no wise partakers of Christ; but, rather, to their condemnation do eat and drink the sign or sacrament of so great a thing a.

Q. 12. Do not the Papists deny that the spiritual presence of Christ which we allow of in this sacrament, is a true and real presence?

A. They may deny what they please. But they may as well say that Christ is not really and truly present with his church to the end of the world b, by his spiritual presence; as that he is not so in the sacrament; which, however, is what they dare not affert.

Q. 13. Do they not pretend, that by maintaining the natural flesh and blood of Christ to be substantially in this sacrament, they give it far more honour than we; as, instead of making it a mere commemoration, like the Protestants, they look upon it as a propitiatory sacrifice for the sins of quick and dead?

A. To represent the facrament in a different light from that in which our Saviour has been pleased to place it, can do no honour either to

<sup>&</sup>lt;sup>a</sup> Church of Eng. Art. 29. b Matt, xxviii. 20.

Christ or his institution: neither are we allowed to make what we please of it. On the contrary we are to take our notions of it from scripture, and from Christ, who instituted it.

Q. 14. In what light, then, has Christ reprefented the sacrament of his body and blood?

A. In that of a folemn commemoration. This do, fays he, in remembrance of mec. And St. Paul, speaking of this sacrament, does not treat of it as the Lord's death, but as the shewing forth of the Lord's death till be comed.

Q. 15. But why can it not be faid to be a true and proper propitiatory facrifice?

A. Because every true and proper sacrifice requires the destruction or death of the thing offered in sacrifice, and to render it propitiatory, must be attended with effusion of blood; for, without shedding of blood (says the apostle) is no remission e. Besside, the sacrament being instituted by our Saviour himself previous to his death, could not be a propitiation, unless propitiation was made before Christ suffered.

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Q. 16. Is there any occasion for reiterating the facrifice of Christ, as the Papists pretend to do in the mass?

<sup>&</sup>lt;sup>c</sup> Luke xxii. 19. <sup>d</sup> 1 Cor. xi. 26. <sup>e</sup> Heb. ix. 22.

A. No: for we are expressly told that Christ bath once suffered for sins f — and by one offering bath perfected, for ever, them that are sanctified g.

Q. 17. But, supposing the facrament to be a true and proper propitiatory facrifice, is it not wrong in the Papists to say that its efficacy extends to the dead?

A. Most certainly: 1. because there is no proof at all of this in scripture: 2. because we are there taught to believe that the state of the dead is unalterable h; and read of nothing but final judgment after death i.

Q. 18. Do they not charge us with diminishing and disparaging the merits of Christ's passion, in not holding it sufficient to procure pardon for quick and dead?

A. They do; but very unjustly: for we do not fay it is the want of merit in Christ's passion, that prevents its being of benefit to the dead; but, the want of capacity in those who have not repented in their life-time. Christ has declared he will pardon none but those who do repent; and, if men do not repent before they die, they cannot repent afterwards, and so, cannot receive any benefit from Christ's passion.

Q. 19. 16

f 1 Pet. iii. 18. g Heb. x. 14. h Luke xvi. 26. Heb. ix. 27.

Q. 19. Is not the Romish doctrine of propitiation for the dead of most pernicious consequence, with respect to the souls of men, by encouraging them to defer their repentance to the very last, as being taught that they may obtain a pardon after death?

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A. It is. And probably so false a doctrine would never have been taught in the church of Rome, without any the least shadow of a ground for it in scripture, had not the crafty inventors of it found it would be of advantage to them, in bringing them in money by the frequent sale of their masses.



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#### SECT. V.

Of the absurdities attending the doctrine of Transubstantiation, and its pernicious tendency.

## QUESTION 1.

A RE there not some very gross absurdities necessarily attending the doctrine of Transubstantiation?

A. Yes: as that the same body may be in several places at once, and that our Saviour gave himself away, with his own hands, to every one of his disciples, and yet, still kept himself to himself.

Q. 2. Does not even Scotus, one of their own writers, enumerate several absurdities, or, what he calls, seeming contradictions, which he acknowledges to be contained in it?

moved to another place, whilst it remains still in the same place. 6. "That a body may be extended "without any manner of extension." To which might be added, 8. That a body may be present in a place, after themanner of a spirit. 9. That sensible qualities, such, for instance, as the quantity, whiteness, softness, &c. of bread, may exist without their proper subject: and many other things equally false, nonsensical and absurd.

Q. 3. What is the proper and necessary tendency of this doctrine?

A. Its proper and necessary tendency is to take away all certainty, especially the certainty of sense. For, if that which our sight and taste and touch do all assure us to be a little piece of waser or bread, may, notwithstanding this, be slesh and blood, even the whole body of a man; then, notwithstanding the greatest assurance that sense can give us, that any thing is this or that, it may be quite another thing from what sense reports it to be.

Q. 4. But is not this very unfavourable even to the Romish tenets themselves?

A. Undoubtedly: for, it intirely destroys the infallibility of tradition, which depends upon the certainty of sense. And, as to the doctrine of Transubstantiation itself, supposing it to be delivered in scripture, in the very words of the council of Trent; by what clearer evidence or stronger ar-

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gument could any man prove to us, that fuch words are in the Bible, than we can prove to him that the bread and wine, after confecration, are bread and wine still.

Q. 5. Does not this doctrine, moreover, tend to shake and undermine the main external evidence and confirmation of the Christian religion?

A. It plainly does. For, if there be no certainty in the report of our senses, then they who saw the miracles of our Saviour and his apostles, might be deceived: at least, could have no assurance of the reality of the facts.

Q. 6. But does not St. Paul, by his own example, feem to call us off from attending to the report of our fenses, when he says, We walk by faith, not by sight i?

A. No: for, when St. Paul says this, his meaning is, only, that he and all other good Christians attend not so much to the things of this life as to the concerns of the next. This is evident from what the apostle had said a little before: — Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are seen are temporal; but the things which are not seen, are eternal k. But this, certainly, has no reference to the matter in question, nor does it at all prove,

i 2 Cor. v. 7. k Ibid, iv. 17, 18.

AGAINST POPISH DELUSION. 165 that we ought not to credit our fenses, or attend to their report.

Q. 7. Has our Saviour any where taught us to reject the evidence of our fenses?

A. No. On the contrary, he has firmly established its authority by referring his disciples to it, when they doubted of the reality of his bodily appearance, and appealing to their senses in proof of his resurrection. Behold, says he, my bands and my feet, that it is I myself: bandle me and see, for a spirit bath not sless and bones, as ye see me bave 1.

Q. 8. Is not the doctrine of the Trinity liable to as many and great objections, as the doctrine of Transubstantiation?

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A. By no means. For, 1. In the business of Transubstantiation the enquiry is concerning sensible objects, such as may be seen, felt, tasted and handled: and which consequently we may judge of by means of our senses: but in the doctrine of the Trinity, it is otherwise: the question here is concerning things of a spiritual nature, and such as are intirely remote from sense; of whose nature, therefore, we cannot possibly judge from the mere testimony of our senses. 2. We can demonstrate many evident contradictions in the doctrine of Transubstantiation, but not so in the doctrine of the Trinity. For, as this relates to an all-persect

Luke xxiv. 39.

Being, whose manner of existence is altogether incomprehensible, and utterly unknown to us, it is impossible for us to fay, excepting in what manifestly implies imperfection or defect, what is, or what is not, a contradiction with respect to his nature. 3. The doctrine of the Trinity, as laid down in scripture, however mysterious and difficult to be understood, contains in it nothing repugnant to our fenses, or contradictory to the natural ideas we have of the Deity, whatever the prefumption of fome men may have made of it, by abfurdly attempting to explain, what, in its own nature, is confessedly inexplicable. 4. It implies no contradiction at all, that the fame thing should be three and one in different respects; which is all that the scripture teaches concerning the Trinity. But, that one and the same intire body should be in ten thousand different places at once, or that whole and intire Christ should be under either species or element, under the species of bread, and under every particle of it; under the species of wine, and under every drop of it, as the Papists teach m; is not only a palpable contradiction, but attended with a numerous train of abfurdities.

Q. 9. But may not many things appear impossible and absurd to us, which are very possible to infinite power, and consistent with infinite wisdom?

m Concil. Trid. Seff. 13. de Real Præf. c. 3.

A. Yes: it is granted, that there not only may be, but are, many things whose possibility and confistence we can no ways comprehend; and concerning which we cannot certainly judge by our natural faculties and notions: but, in things which are subject to our senses, and which we can judge of by our natural faculties, we are sure that whatever manifestly contradicts the clear and certain principles of our knowledge, must be impossible and absurd. Now this is directly the case of Transubstantiation, and, therefore, we run no danger in pronouncing boldly concerning it.



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# SECT. VI.

Of the novelty of the doctrine of Transubstantiation, and of the opposition it at first met with.

#### QUESTION 1.

Do not the Papists pretend, that the doctrine of Transubstantiation was the perpetual belief of the church?

A. They do: but nothing can be more false. For, it can be proved by the testimonies of the fathers in several ages, for above sive hundred years after Christ, that it was not the belief of the ancient Christian church. Nay, even Gelasius, one of their own popes, who lived about the year 492, expressly says, "The sacraments of the body and blood of Christ which we receive, are certainly a divine thing, and by them we are made partakers of the divine nature; and yet, the sub"stance or nature of bread and wine does not cease to be in them n."

Q. 2. What was the particular time of the coming in of this doctrine into the Christian church?

A. The doctrine of the corporeal presence of Christ in the sacrament was first started in the Greek church, on occasion of the dispute about the worship of images, in opposition whereto the synod of

n Biblioth. Patr. Tom. 4. p. 422.

Constantinople about the year 750. argued, That our Lord having left no other image of himself, but the sacrament, in which the substance of bread is the image of his body, we ought to make no other image of him. In answer to this, the second council of Nice in the year 787. declares, that the sacrament, after consecration, is not the image and antitype of Christ's body and blood; but is properly his body and blood.

Q. 3. Who was the first broacher of this doctrine in the Latin or Roman church?

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A. One Pascasius Radbertus, who was first a monk, and afterwards abbot of Corbey, in the year 818. as it is acknowledged by two very eminent persons in the church of Rome, Bellarmine of and Sirmondus P. But though this doctrine was first broached in the Roman church, about the beginning of the ninth century, it did not take firm root, nor was fully settled and established, till towards the end of the eleventh.

Q.4. Was not this interval the most likely time for so gross an error to appear in?

A. Yes; it being, by the confession and consent of their own historians, the most dark and dismal time that ever happened to the Christian church, for ignorance, superstition, and vice.

<sup>•</sup> De Scriptor. Eccles. P In Vità Pascasii.

Q. 5. Did this doctrine meet with any opposition at its first coming in?

A. It did. For though the ignorance and groß superstition of the generality of the people disposed them to receive any thing, that came under the pretence of myslery in religion, and of greater reverence to the facrament, and that feemed any way to countenance the worship of images, for which, at that time, they were zealously concerned; yet, they who were most eminent for piety and learning, in those days, such as Rabanus Maurus, archbishop of Mentz, Heribaldus, bishop of Auxerres in France, Jo Scotus, Erigena, Ratramus, commonly known by the name of Bertram, made great resistance to it, and wrote learnedly against it. And, to flew that it occasioned no small buftle, the last mentioned author expressly tells us, in the preface to his book, that "they who according to their " feveral opinions, talked differently about the " mystery of Christ's body and blood were divided by no fmall fchifm.

#### SECT. VII.

Of denyiog the Cup to the people, in the sacrament of the Lord's Supper.

#### QUESTION 1.

DOES the church of Rome deny the Cup to the laity, in the facrament of the Lord's Supper?

A. Yes: and, as the Papists falsely pretend, for just and weighty causes. Such as 1. lest the blood of Christ should be spilt upon the ground: 2. lest the consecrated wine being kept for the sick, should grow eager; 3. because many persons cannot bear the smell or taste of wine: 4. because in some countries there is such a scarcity of wiue, that it is not to be had without great and tedious journies: 5. to disprove those who deny whole Christ to be contained under each species.

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Q. 2. Well; and what have you to fay to these?

A. To the first I answer, that, for a like reafon, they may as well keep them from receiving the bread or waser, lest any part of it should chance to crumble in the hands of the priest, and fall to the ground; or be coughed-out by the communicant. — To the second, that it is with a very ill grace they entertain this fear; since they look upon the wine, after consecration, to be no longer wine,

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but the natural blood of Christ, which certainly will not sour: and as to the mere form or species of wine, which, according to them, remains, without the substance of wine, this, it is plain, cannot sour. But, after all, supposing there was a reason for their caution, such an accident might be prevented, by consecrating, each time, so much only, as may be decently made use of at once. — To the third and sourth, that they afford no reason why all lay persons in all countries, should be denied the cup. — To the fifth and last, that they can never disprove those persons without proving the doctrine of Transubstantiation, which is, and ever will be, out of their power to perform.

Q. 3. But, supposing the reasons they assign to be much more weighty than they are; ought they to over-rule and set aside the express command of our Saviour — Drink ye all of this 9?

A. To be fure not: especially as he must have certainly foreseen these, and all other pretended inconveniences which might be objected to it. Nay, it is not unlikely that the reason why he was so express with respect to this part of the institution, was to guard, as much as might be, against this very abuse and mutilation of the sacrament, which we now complain of.

Q. 4. However, do they not endeavour to evade the force of our Saviour's command in this matter,

<sup>9</sup> Matt. xxvi. 27.

by faying, that the apostles, to whom Christ spoke, were priests, and not laymen, and that it was to his apostles only that he gave the command, Drink ye all of this?

A. They do: but contrary to all sense and reason. For, it was also to the apostles only that Christ said, Take, eat, &c. from whence it must follow, by their way of arguing, that none but the priests should eat of the bread; and consequently that the people should have neither part nor lot in this sacrament; should neither eat of the bread, nor drink of the wine. But the truth is, that though the apostles were priests, they however then stood in the place of laymen, and represented the congregation of faithful people, as Christ did the priest. Accordingly St. Paul plainly applies to the people, the mention of eating and drinking in the sacrament, which our Saviour, at first, addressed to the apostles r.

Q. 5. Do they not, likewise, attempt to justify their denying the cup to the people, by saying, that the blood and soul, as well as the body of Christ, are truly and really contained in this sacrament under the form of bread, and that therefore whoever receives Christ's body under the form of bread, must consequently receive his blood, which is present with the body by way of concomitancy; though he should not taste of the cup?

A. Yes: but this affertion of theirs is both false

F See 1 Cor. x. 21. & Ibid. c. xi. 21 to 29 inclus.

and ridiculous, as being grounded on the doctrine of Transubstantiation, which has already been shewn to be impossible and absurd. And, even, were it true that the blood of Christ is contained in this facrament, under the form of bread, it would not hence follow, that we therefore facramentally receive the blood together with the body, when we receive the bread. For, as nothing is facramentally received, but what has been caused by the words of confecration; fo, when we receive the confecrated bread, which is called Christ's body, and are deprived of the consecrated wine, which is called his blood, it is evident that the blood is not facramentally there, and, confequently, is not facramentally received. Beside, the body of Christ, taken for the more folid parts thereof separated or divided from the blood, as it is represented in the sacrament, excludes the very notion of concomitancy; and, according to this facramental representation and exhibition, neither contains nor represents the blood.

Q. 6. Do they not further fay, that the whole Christ is contained under either species, and that therefore they do not deprive the people of any part of him, by giving him the bread only?

A. They do say so. But, not to mention the nonsence and absurdity of such a pretence, their very affertion implies, that our Lord instituted two species in the sacrament, when one was sufficient;

which

which is nothing else than to excuse their own facrilegious practice by impiously charging Christ with having done that which was superfluous and in vain.

Q. 7. But was not the cup greatly abused by the people, even in the apostles days?

A. It appears to have been so, at Corinth, to a very shameful degree s. But what then? It is remarkable on this occasion, that St. Paul contented himself with earnestly exhorting them to rectify such disorder, without daring to alter Christ's institution; or presuming to take away the cup from the people.

Q. 8. Is it not acknowledged that our Saviour instituted and delivered the sacrament in both kinds, and that it so continued to be received both by priest and people, even in the church of Rome, for above a thousand years after?

A. It is t. And, yet, with a non obstante [a not-withstanding] to both, the council of Constance decreed, that "none but priests should receive the "cup"." And the council of Trent declares, that "whosoever thinks it necessary that the peo-"should receive in both kinds is accursed w." So audaciously sacrilegious is the church of Rome!

an 1118. Concil. Constant. Self. 13. an. 1413. Concil. Trid. Self. 21. c. 1. Can. 1.

# 176 PROTESTANT ARMOUR

Q. 9. What is the practice of the Greek church in this matter?

A. The Greek church always did, and does to this day, administer the sacrament to the people in both kinds.



# SECT. VIII.

Of Penance.

### QUESTION I.

7 HAT is Penance? A. Penance, according to the notion of it in the church of Rome, is a facrament, wherein a person receives absolution at the hands of the prieft, of all his fins committed fince baptism.

Q. 2. What is the matter and form of penance? A. The matter is faid to confift of three things, contrition, confession, and satisfaction; the form, in these words, I absolve thee.

Q. 3. But, fince we are told by the Papists themselves, that the matter of a sacrament is something sensible, usually called the element x, how can penance be a facrament, which has no fuch element?

A. It certainly cannot, according to their own idea of a sacrament. Aware of this, the popish fathers, in the council of Trent endeavour to get over the difficulty, by calling contrition, &c. the quasi-materia; the matter after a sort, or, as it were.

\* See Sect. 2. Anf. to Qu. 5.

Q. 4. What is contrition, and how does it differ from what is called attrition?

A. Contrition is a real forrow for fin past, arising from the love of God, and the sense of his goodness: whereas attrition is a sorrow for sin past, proceeding merely from the sear of hell.

Q. 5. What do the Papists teach concerning these? A. They teach, that contrition, though persected by charity, is not sufficient to reconcile a person to God, without penance or confession to a priest either in act or desire; but that attrition, or impersed contrition, is equivalent to persect contrition by virtue of confession.

Q. 6. I need not ask what confession is y; but, pray, what do they mean by satisfaction?

A. They mean a compensation made to God, by prayers, fasting, alms, &c. for all offences committed against him, so as that the offender is thereupon purged from the defilement of sin, and discharged from all temporal punishment due to him, either here or hereafter.

Q. 7. But is not the pretending to make fatiffaction to God by any works of ours a most unpardonable presumption, seeing it is only on account of the actual satisfaction and perfect obedience of Christ, that any, even our very best performances are accepted by the Almighty? A. Undoubtedly. For, though we allow that giving satisfaction to the church in case of scandal, and imposing penances upon notorious offenders is a necessary and very useful part of ecclesiastical discipline; yet, to make that a satisfaction to God, which is given to the church, is derogatory to the divine justice: and to make our works to satisfy, though but as an appendant to the satisfaction of Christ, is derogatory to the merits of our Saviour. Indeed, to ascribe satisfaction to our own works in conjunction with his, is to detract from the virtue and sufficiency of his and to give it to our own.

Q. 8. Pray, is the form of penance, I absolve thee, &c. of divine institution?

A. No. There are not any such words in scripture; and, therefore, in fact, according to their own principles z, it is no sacrament at all; having neither a real matter nor form of divine institution.

Q. 9. However, did not our Saviour invest the apostles, and in them the succeeding ministers of his church, with what is commonly called the power of the keys, that is, with the authority of binding and loosing, of remitting and retaining sins?

A. He did \*. Yet, if by binding and loofing, remitting and retaining men's fins, be meant an

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<sup>&</sup>lt;sup>2</sup> See Part 2. Sect. 2. \* Matt. xvi. 19. Ibid. xviii. 18. John xx. 23.

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<sup>&</sup>lt;sup>2</sup> See Part 2. Sect. 2. \* Matt. xvi. 19. Ibid. xviii. 18. John xx. 23.

absolute and authoritative absolving them from the guilt of them, or retaining them under it, the apostles could no otherwise exercise this power, than as they were miraculously enabled to discern the spirits; and so far, only, as God was pleased to make manifest to them the secrets of men's hearts. But certainly no man who has not the same miraculous gift, the same infallible discernment, can authoritatively pronounce sentence either of absolution or condemnation upon any, so as actually to admit them to the savour of the Almighty, or to exclude them from it.

Q. 10. What, then, may be supposed to be implied in the power of the keys, the authority of binding and loosing, &c. with which the ministers of the gospel are invested?

A. One, or both of these following particulars; namely, 1. A power to admit persons into the Christian church by baptism, in which is sealed to them the remission of sins; and to cast persons out of the visible communion of the Christian church, by excommunication, and the censures of it. 2. An authority, by virtue of their office, to declare to men the terms of pardon and forgiveness; which cannot be that infallible power of absolving which the apostles had \*.

Q. 11. Yet, do not the Papists maintain, that the absolution granted by the priest, upon confession,

<sup>\*</sup> See Part 1. Sect. 9. Ans. to Qu. 3.

is not only declaratory but judicial, and that the fentence pronounced by him, is as pronounced by the judge himself; the priest perfecting what God causes?

A. They do; but with no less falshood than impiety. To pardon and absolve the sinner judicially, so as the conscience may rest securely upon it, is to exercise a power peculiar to God himself. This is what David sound true by experience, and thankfully acknowledges to the Almighty: I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin a. And St. John assures us, that, if we confess our sins, HE, that is, God, is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness b: where we see that the power of absolution is attributed to God and to none else.

Q. 12. So, then, the authority of the priest, in this matter, is nothing more than ministerial, declaratory, and conditional?

A. Nothing more. And to this agree the words of St. Ambrose — "Men, says be, do shew a mi"nistry in the forgiveness of sins, but do not ex"ercise a right of power. They pray, but, it is "God forgives c."

Q. 13. Is not the efficacy which the Papists

ascribe

<sup>&</sup>lt;sup>a</sup> Pfal xxxii. 5. <sup>b</sup> 1 John i. 9. <sup>e</sup> Ambrof. de Spir. l. 3. c. 19.

ascribe to priestly absolution very extravagant in degree?

A. It is: for, they affirm, that although a finner is not affected with such a degree or such a fort of sorrow for his sin, as may be sufficient to obtain pardon; yet, when he has rightly confessed to a priest, all his sins are pardoned, and an entrance is opened to him, into heaven, by the power of absolution d.

Q. 14. Is not this affertion of theirs very false and unreasonable?

A. It is. But, notwithstanding this, it is a doctrine taught and inculcated by many of their authors. Thus, we are expressly told, that "he who confesses his sine, grieving a little, obtains remission of them, by the sacrament of penance, ministered to him by the priest in absolution e."

Q. 15. But, does not this doctrine tend to set men free from all obligation to gospel obedience, and the duties of repentance?

A. It does: and whenever it is made a rule for strict practice, must unavoidably have that effect.

d See Ans. to Qu. 5. of this Sect. Gul. de Rubeo in 4. Sentent. dist. 18. q. 1.

#### SECT. IX.

## Of Extreme Unction.

#### QUESTION 1.

HAT do they call Extreme Unction?

A. The ceremony of facramentally anointing the fick with oil, when they are supposed to be at the point of death, or in imminent danger of it: so called from the circumstances in which it is administered.

Q. 2. What are the matter and form of this pretended facrament?

A. The matter is oil of olive-berries confecrated by the bishop, which, they say, aptly represents the grace of the Spirit with which the soul of the sick is supposed to be invisibly anointed. The form is—"By this holy anointing God pardon thee, "whatever thou hast offended by the fault of the eyes, nose or touch."

Q. 3. Is either the matter or form of divine in-

A. The form most certainly is not; no such words being to be found in scripture; and, as to the matter of oil, it can never be proved that Christ appointed it for the matter of a sacrament.

Q. 4. Yet, do we not read, that when the twelve apostles were sent forth, they anointed with oil many that were sick, and healed them f?

A. Yes; but this by no means proves, that they administered a sacrament, by so doing. For, as it was customary, among the Jews, to anoint the sick with oil, by way of medicinal application s, the apostles might only intend, hereby, to conform to the practice of their countrymen; from whom however they were remarkably distinguished by the miraculous success which attended them.

Q. 5. But, does not St. James expressly say, Is any sick among you, let him send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord h?

A. He does; but still this does not prove anointing the fick with oil, to be a facrament. On the contrary, the direction here given by the apostle seems to have been intended to prevent the Christian converts giving into the superstitious practice of some among the Jews; who added charming to anointing i. Agreeably thereto, he directs them, instead of having recourse to any such impious and magical charms, to depend intirely for success on the virtue and efficacy of the healing power of Christ; and, accordingly, to send for the elders of the church to pray over them, and anoint them with oil, in the name of the Lord.

Mark vi. 13. g Lightfoot on Matt. vi. 17. h James v lightfoot in Epist. of St. James.
Q. 6. Well,

Q. 6. Well, but is it not plain, that this anointing the fick with oil must be a sacrament, inasmuch as forgiveness of sins is attributed to it by the apostle?

A. Neither forgiveness of sins, nor the cure of bodily disorders is attributed to the anointing with oil, but to the prayer of faith. St. James is very express in this particular, — the prayer of faith, saith he, shall save the sick. Hence, then, it cannot be concluded, that such anointing was a sacrament.

Q. 7. May it not be fairly supposed, at least, that the anointing here mentioned, was intended for a significant rite, a mystical sign of the miraculous cure to be wrought by the power and in the name of Christ?

A. There are no grounds for such supposition: neither can it be proved, that the cure of disorders was, always, either infallible or miraculous, in consequence of such anointing k.

Q. 8. Is there any good reason why this custom of anointing the sick with oil should still be retained in the church?

A. No: for, 1. it does not appear that this anointing confers any spiritual grace, nor that it has either the matter or form of a sacrament; and,

k Covel's Account of the present Greek Church, Book 2.
c. 1. p. 314.

therefore, it need not be continued upon that account. 2. If, as is most probable, it was only an ordinary medicinal application, which was, and is to this day, commonly made use of, in those eastern countries; there is no reason why other ages, nations and people, should be necessarily bound to observe and practise it. 3. Supposing such anointing to have been intended for a mystical sign of the miraculous cure, to be wrought in the name of Christ; yet, the miraculous gift of healing being long since ceased in the church, there is no pretence to continue the sign.

Q. 9. But, supposing it to have been intended for a standing ordinance of the church, in all after ages, do not the Papists, however, strangely misapply the direction of St. James, and pervert the very nature and use of this ceremony, from what it was in the days of the apostles?

A. They do: for, 1. according to St. James, the fick person was to be anointed in prospect of a cure; whereas the Papists anoint persons in the agonies of death, and when there is no prospect of their recovery. 2. The anointing which the apostle there speaks of, was in order to the cure of some bodily disorder; whereas they pretend, that they do it, to cleanse the soul of the dying person, from the remainders of sin, and to remove what

<sup>1</sup> Covel's Account of the present Greek Church, B. 2. c. 1. p. 312, 313.

would obstruct its passage into heaven. 3. The anointing with oil was not conftantly used by the apostles, in working miraculous effects upon sick persons m; whereas they are for applying their Extreme Unction to all Christians in their last moments.

m Mark xvi. 18. Acts iii. 7. and ix. 17, 34



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## Of Ordination.

## QUESTION I.

WHAT do you say of Orders or Ordination, which the Papists make their fixth sacrament; is it not of divine institution?

A. Yes; we do account Ordination to be, in fome fort, of divine inftitution, and that, by it, a ministerial authority and commission is conveyed; nay, we question not but a blessing accompanies the commission: but, for all that, we cannot allow it to be a true and proper sacrament.

Q. 2. Why fo?

A. Because it has no sensible of material element: for, as to imposition of hands, 1. it is no element, but an action: 2. it is a rite no way pe culiar to Ordination, being likewise used in Confirmation, and on many other occasions, as well under the Old Testament as the New: 3. it was not instituted by any command of Christ; but is a mere indifferent ceremony, which the church was at liberty, either to adopt, or neglect.

Q. 3. But are not the cup and paten, the gospels, &c. which are delivered at Ordination, the sensible sign and proper matter of the sacrament?

A. No:

A. No: for the delivery of the cup and paten, &c. in Ordination, is no-where instituted by Christ, but, like the laying on of hands, is intirely a free ceremony.

Q. 4. What other reason have you for not allowing Ordination to be a true and proper sacrament?

A. Because there is no spiritual sacramental grace annexed to it.

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Q. 5. May it not be concluded, that spiritual and sacramental grace is annexed to Ordination, from the exhortation given by St. Paul to Timothy, when he says, Neglett not the gift that is in thee, which was given thee by prophecy, with the laying-on of the hands of the presbytery n. And, again, Stir up the gift of God which is in thee, by the putting on of my hands o?

A. No: for by the gift here spoken of, is not meant sacramental grace, which is nothing more than the ordinary grace of the gospel; but either the gift or grace of office, the authority to teach publicly in the church, or the extraordinary gift of the Holy Spirit conferred on Timothy at his ordination. Accordingly the word in the original, which is here translated gift, does, in the New Testament, always signify a free gift, either of office or endowment; and is never used to denote

n 1 Tim. iv. 14. 2 Tim. i. 6.

the ordinary gifts and graces of the gospel, such as faith, hope, charity, &c.

- Q. 6. Did not our Saviour institute Ordination by express command, when he said to his disciples, Go ye, and teach all nations, baptizing them in the name of the Father? &c P.
- A. No. For though he, thereby, gave them commission and authority to preach the gospel, and to baptize in his name, he did not, however, by any express command, institute or appoint any particular form or ceremony, whereby they should ordain others; but left them to conclude the expediency of keeping up such commission, by sending labourers into the Lord's vineyard, from time to time, in what manner they might judge most convenient.
- Q. 7. But, did not the Holy Ghost expressly command Ordination, when he said to the prophets and teachers at Antioch, Separate me Barnabas and Saul for the work whereunto I have called them q; and did not those prophets and teachers actually seem to have understood it so, as they, not only prayed and fasted upon the occasion, but, afterwards, laid their bands upon them and sent them away r?

A. No: for, 1. St. Paul was an apostle not of men, neither by man, but immediately, from and

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P Matt. xxviii. 19. 9 Acts xiii. 2. 1 Ibid. ver. 3.

by Jesus Christ's; and therefore, neither was, nor needed to be ordered, consecrated, or admitted to his office by men. 2. The separation of Paul and Barnabas was not properly what we mean by Ordination, but was only an occasional sending, a mere temporary and particular commission, from which they quickly returned; and gave an account of their success to the church of Antiocht. 3. As to their sasting and praying, and laying their bands on them, nothing can be collected from thence, as neither of those actions was peculiarly appropriated to Ordination; being frequently made use of on other occasions.

Q. 8. However this may be, does not St. Paul tell the elders of the church of Ephesus, That the Holy Ghost had made them overseers to feed the church of Godu; and does he not, also, expressly declare, in his epistle to the Ephesians, That Christ gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers w?

A. Yes; and from hence, we may reasonably affert the divine institution of an ecclesiastical ministry: but, we can no more conclude sacramental Ordination, from these passages of scripture, than we can, that the apostleship, prophetical office, or other functions, of the persons therein mentioned,

<sup>&</sup>lt;sup>8</sup> Galat. i. 1. <sup>2</sup> Acts xiv. 26, 27. <sup>8</sup> Acts xx. 28. <sup>8</sup> Ephes. iv. 11.

are to be reckoned in the number of true and proper facraments.

Q. 9. When do the Papists pretend that our Saviour instituted Ordination?

A. At his last supper, when (as they say) by giving the apostles power to consecrate the body and blood of Christ, he instituted the priesthood.

Q. 10. Are they clear in this?

A. By no means; for they say that the power to offer sacrifice, which, according to them, is the principal function and act of the priesthood, was given to the apostles at the institution of the blessed sacrament: but, that the second and next special faculty of the priesthood, which consists in the remitting of sins, was especially bestowed on them after Christ's resurrection. So, that it would seem, as if the order of the priesthood, which they say was instituted the night before Christ suffered, was, yet, not perfectly and explicitly instituted, and conferred upon the apostles, till after his resurrection.

Q. 11. Are there not several Orders in the church of Rome?

A. Yes, there are no fewer than feven, — Three greater, which they stile boly or facred Orders; viz. Priest, Deacon, and Sub-deacon: and four less, viz.

Acolyth, Exorcist, Reader, and Door-keeper, which they esteem not sacred.

Q. 12. Do the Papists take upon them to give us the respective dates when these several orders were instituted?

A. No. They suppose them all to have been instituted at the same time with the order of priest-hood; both because, they are all subservient to the Eucharist which was also then instituted: and, because, they were eminently contained in the order of priesthood; which, so far as belongs to the power of consecrating was there conferred upon the apostles. But, this is all mere idle conjecture; and the dream of a bewildered brain.

Q. 13. Is there any authority in scripture for these several orders?

A. No: We know of no authority for any order, under that of deacons.

Q. 14. Do they affign a different matter and form to each of these orders?

A. They do, such as they are: and thereby, instead of making but one sacrament of Ordination, they, in reality, make seven.

Q. 15. How fo?

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A. Because, whatever things differ in matter and form, cannot have the same essence; and, therefore,

#### PROTESTANT ARMOUR

194

fore, must needs be different both in number and fort.

Q. 16. But, at this rate, must not the whole number of their sacraments amount to thirteen instead of seven?

A. It must. But, this does not prevent their denouncing an anathema against those who hold that there are either fewer or more true and proper sacraments than feven: so little do they observe consistency in their tenets, or charity in their censures.



## SECT. XI.

## Of Matrimony.

#### QUESTION 1.

I S not Marriage, or Matrimony, a divine ordinance?

A. It is: but we cannot, however, agree with those of the church of Rome, in calling it a true and proper facrament.

Q. 2. Why not?

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A. Because it has neither matter nor form, which yet, according to them, are the essential parts of a sacrament.

Q. 3. Yet, do not some of them say, that the act by which the contracting parties mutually plight their troth to each other, is the matter of it, while others suppose it to be the contracting parties their-selves?

A. Yes: but, after all, their disagreement herein evidently shews, that they know not wherein to place the matter of this pretended sacrament.

Q. 4. Do they not, however, venture to affign the form of it?

A. They do; but with no better success: some of them placing it in the words pronounced by the Cc2 priest,

priest, to the contracting parties; viz. "I join you "in matrimony in the name of the Father," &c. others in the parties mutual and reciprocal acceptance of each other; either expressed in words, or manifested by signs. In the mean time, the church of Rome will, at all events, have matrimony to be a sacrament; though she has not undertaken to determine any thing absolutely concerning either the matter or the form, the two essential parts of it.

Q. 5. Yet, does not St. Paul call the marriage union a great facrament?

A. No. It is only the Vulgate and other popish versions, which have the word facrament; but the word in the original signifies mystery, as we translate it: This is a great mystery w, says the apostle. Bessides, he calls the marriage union a great mystery, no otherwise, than in its mystical reference to the spiritual union between Christ and his church. This he expressly tells us, I speak, says he, concerning Christ and his church \*. But, certainly, its being a great mystery, in this respect, will never make it a true and proper facrament.

Q. 6. Does not matrimony confer grace?

A. No more than the ceremony of washing the feet y, or using the sign of the cross in baptism,

w Ephef. v. 32. x Ibid. y John xiii. 5.

which Bellarmine, after all the virtue he ascribes to it, will not allow to be properly a sacrament.

Q. 7. But is it not plain that grace must be annexed to matrimony, since St. Paul, speaking of woman as having been first seduced into transgression, expressly says, notwithstanding she shall be saved in child-bearing 2?

A. No: for, 1. there are many married women who never bear a child; in which case, what becomes of the grace annexed? 2. If these words prove grace to be annexed to matrimony, it is only with respect to the woman; but why should not grace be conferred on the man as well as the woman; unless, perchance, matrimony is a facrament to her, but not to him? 3. After all, these words do not at all refer to any facramental grace annexed to matrimony, but are only a confolatory declaration, whereby the apostle assures women in general, that, notwithstanding their sex was first in the transgression \*, and that, for that reason, they were put under greater subjection to the men, had their forrow and conception greatly multiplied, and were fentenced to bring forth children in forrow, &c. they, however, may now reasonably hope to have one fignal part of the curse greatly mitigated; to be comforted under their subjection, and to be supported and carried through the dangers of child-

2 1 Tim ii. 15. \* Ibid. ver. 14.

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birth; if they continue in faith, and charity, and boliness with sobriety a.

Q. 8. But what if the child-bearing mentioned by the apostle, should refer to Eve, or to the blessed Virgin, who brought forth the promised seed, which should deliver both sexes, men as well as women, from the curse of the transgression?

A. If the child-bearing mentioned by the apostle be referred to Eve, still the promise of the seed which should bring salvation to mankind, by bruising the serpent's head b, not being included in the matrimonial benediction c, it is evident, that the gift or grace of salvation is not annexed to matrimony. And, if the child-bearing here spoken of, be referred to the Virgin Mary, the same thing will follow; inasmuch as, in this case, the grace or gift of salvation is so far from being annexed to matrimony, that it is evidently appropriated her miraculous child-bearing in a state of virginity.

Q. 9. Yet, I think you acknowledge, that the ancient fathers call this, and many other things facraments, which, however, you will not acknowledge to be truly and properly such d?

A. Yes, they do, in a vague and indeterminate fense: thus St. Austin says, that signs, when applied to religious things, are called facraments.

<sup>\* 1</sup> Tim. ii. 15. b Gen. iii. 15. c Ibid. i. 28. sec Sec. 2. Ans. to Qu. 4.

And, in a large sense, he calls the sign of the cross, a sacrament; and others give the same name to washing the seet, and many other mystical rites.

Q. 10. Why, then, may not the church of Rome call matrimony by this name?

A. The dispute is not about the name, but the thing: she may, if she pleases, stile matrimony a facrament, provided she does not require us to esteem it such, in the strict and proper sense of the word.



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#### SECT. XII.

Of Celibacy enjoined the clergy in the church of Rome.

#### QUESTION 1.

D of the Papists allow those who are in holy orders to be married?

A. By no means. On the contrary, they neither fuffer those who are married to enter into holy orders, nor those who are admitted into holy orders to enter into matrimony: and if any such do marry, they are, by the laws of their church, to be separated.

Q. 2. Is this practice of theirs agreeable to the scripture?

A. Not in the least: for St. Paul, in his first epistle to Timothy, expressly allows the Christian clergy to be married: A bishop, says he, must be—the bushand of one wife—one who ruleth well his own house, having his children in subjection, with all gravity e. And to shew that he consines not the propriety of marriage to the superior orders in the the church, he adds, Likewise—let the deacons be the husbands of one wife, ruling their children and their own houses well f.

<sup>• 1</sup> Tim. iii. 2. & 4. f Ibid. ver. 8. & 12. See also Tit. i. 6.

Q. 3. Yet does not the same apostle elsewhere say to Timothy, that no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier s: — and does he not expressly tell the Corinthians, that he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but that he that is married careth for the things that are of the world, how he may please his wife h; whereas he would have them be without carefulness i, and attend upon the Lord without distraction k?

A. The inspired writers must always be understood so, as to be consistent with themselves; and, confequently, what St. Paul here writes to Timothy, cannot be supposed to contradict what he had before written to him, concerning the lawfulness of the clergy's marrying. - We have feen, in the preceding answer, that he allows both bishops and deacons to be the husbands of one wife; and, in fo faying, he evidently forbids them nothing but polygamy, or the having more wives than one. When, therefore, he tells Timothy, that no man that warreth entangleth himself with the affairs of this life, &c. he only means to warn him not to involve himself in secular affairs, and worldly bufiness, so far as to neglect the concerns of the gospel; which alone he ought constantly to attend to. - Or, should St. Paul have, moreover, hereby

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<sup>5 2</sup> Tim. ii. 4. h 1 Cor. vii. 32, 33. i Ibid. ver. 32. i Ibid. ver. 35.

intended to diffuade him from entering into the marriage state, and encumbering himself with the affairs of a family, this, however, must be understood to be only a prudential advice, suited to the then circumstances of things; but by no means to amount to an absolute prohibition. So, again, we are to understand him, when he writes to the Corinthians concerning the carefulness which attends those who are married; as evidently appears from the general scope of that chapter. But, after all, as the apostle is here addressing himself to his Christian converts, at large, to women as well as men, nothing can be concluded from his words concerning the point in question, nor can any proof be drawn from them, that the clergy ought not to be married: for, by the same argument, it might be proved, that neither women nor men, laymen nor clergymen, ought to marry.

Q. 4. Does St. Paul any where feem to speak in favour of matrimony?

A. Yes; he expressly tells us, that Marriage is bonourable in all, and the bed undefiled 1.

Q. 5. But is it not objected, that these words of the apostle might be more properly rendered in the imperative form, Let marriage be honourable, &c?.

A. Which ever way we translate them, they come

<sup>1</sup> Heb. ziii. 4.

pretty much to the same thing: for, if they be read imperatively, it will still follow that marriage is to be respected and honoured not only in all, but by all.

Q. 6. Is the forbidding to marry any where cenfured in scripture?

A. Yes: the forbidding to marry is very severely censured even by St. Paul himself, in his epistle to Timothy, where he represents it as one of those doctrines, which the Spirit expressly foretold would be brought into the church, in the latter times, by seducing spirits. — The Spirit, says he, speaketh expressly, that, in the latter times, some shall depart from the faith, giving beed to seducing spirits and dostrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron, for bidding to Marry, &c. m.

Q. 7. But, when our Saviour says, that there are some eunuchs which have made themselves eunuchs for the kingdom of heaven's sake n; does he not tabilly give the preference to a single life, as being more suited to the business of religion, and the purposes of salvation?

A. No: he barely relates what some men had done, without pronouncing either way upon the matter. But supposing that he tacitly gives the

m 1 Tim. iv. 1, 2, 3. n Matt. xix. 12.

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preference to a single life, he, however, is far from enjoining it. And, indeed, the words bear not any the least relation to the forced celibacy of the clergy. Our Saviour had been faying to his disciples, Whosoever shall put away his wife, save for the cause of fornication, and shall marry another, committeth adultery; and who soever marrieth her that is put away, committeth adultery o: to which the disciples answer, If the case of the man be so with his wife, it is not good to marry P. To this our Saviour replies, All men cannot receive this faying, fave they to whom it is given q. As if he had said, All men cannot lead a pure fingle life, but they only whom Providence has qualified fo to do. Some fuch, indeed, there are. For, there are some eunuchs which were so born from their mother's womb; and there are fome eunuchs, which were made eunuchs of men, and there be eunuchs, that have made themselves eunuchs [that is, have made themselves as eunuchs by living a chaste single life | for the kingdom of beaven's fake: that they might be the fitter to ferve God, without distraction, in the peculiar and more devotional duties of religion. He that is able to receive it, let him receive it r. That is, he that, by the fpecial gift of continency, is enabled to live a chafte fingle life, may do well to avoid the troubles and inconveniencies of the married state; let him live fingle. - But all this while, here is no absolute

e Matt. xix. 9. P Ib. ver. 10. 4 Ib. ver. 11. Ib. ver. 12.

prohibition, no direct or positive obligation upon any one, to abstain from matrimony.

Q. 8. Does not St. Paul, in conformity to our Saviour, represent continency, or the being able to live chaste in a single life, as a special gift, which is not afforded to every one?

A, He plainly does, when, speaking on this subject, he says, I would that all men were even as I myself, but every man bath his proper gift of God, one after this manner, and another after that s.

Q. 9. Were any of the apostles married?

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A. Yes: St, Peter we know was a married man t. Nay, even St. Paul, and all the apostles, except St. John, are thought to have been married u. Several of the fathers, likewise, were married men; as Tertullian, Gregory Nazianzen, St. Hilary Bishop of Poictiers, &c. And we find a whole cloud of them voting for or acknowledging the lawfulness of matrimony in the clergy w.

Q. 10. By whom was the celibacy of the clergy first established at Rome?

A. By pope Gregory the feventh, alias Hilde-

I Cor. vii. 7. t Matt. viii. 14. u Ignatius ad Philadelph. Clemens Stromat. lib. 7. Excol. Hist. Eccles. lib. 3. c. 30. & St. Ambros. in 2 Cor. vi 11. w Salvian. de Provid. 1. 5. Ambros. Offic. 1. 1. c. ult. Chrysost. in Epist. ad Tit. Homil. 2. Epiphanius contra Origen, &c. &c. &c.

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brand, who, by the ancient historians, was termed Antichrist x; about the year 1074.

Q. 11. What was the character of the age, wherein the celibacy of the clergy was first established?

A. Bellarmine in his chronology gives it no very advantageous one, with respect to the bishops of Rome, when he says, "In these times, wherein "the Roman bishops did degenerate from the piety of the ancients, the secular princes flourished in holiness." So that we see, that the marriage of the clergy was forbidden by impious popes.

Q. 12. Does not cardinal Cajetan, however, acknowledge, that the priesthood does not dissolve marriage?

A. He does y: and Dominicus Soto denies, that it is of the essence of the priest to keep single z.

Q. 13. But, after all, fince the Papists maintain, that matrimony is a sacrament, and confers grace a, is it not a wonder they should deny it to their priests?

A. It is. But, their pretence is, that they who are in holy orders are the temple of God, &c. and that it is a *shameful* thing they should serve uncleanness b.

\* Aventinus Annal Baiorum. 1. 5. 

Tract. 27. 

Lib. 7. de Junc. Qu. 4. 

Section. 

Concil. Lateran Can. 2. Qu. 6. 

Q. 14. Well,

Q. 14. Well, but is not this blaspheming their pretended sacrament, and calling that unclean, which, yet, by their own confession, God has very highly sanctified?

A. Undoubtedly. And it is, certainly, not very confishent to suppose, that what confers grace should be attended with uncleanness, or be productive of pollution.



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#### SECT. XIII.

Of the hazard of salvation in the church of Rome.

### QUESTION 1.

A E the doctrines and practices of the church of Rome such, as to render the salvation of its members precarious?

A. Yes, in many instances.

Q. 2. Will you be kind enough, without aggravating little matters, to mention a few of them?

A. I will. And to begin with their doctrines, there is, 1. the doctrine of Infallibility; which makes way for 'as many errors as they please to bring in. And, if it be not true, as we have feen it is not, is of fo much the more pernicious consequence to Christianity, as the conceit of it confirms those who think they have it, in all their other errors; and gives them a pretence of affuming to themfelves an authority to impose their own fancies and mittakes upon the whole Christian world. 2. Their doctrine concerning Repentance, which consists in confessing their fins to the priest, and which, if it be but accompanied with any degree of contrition, does, upon absolution received from the priest, put them into a state of falvation; though they have lived the most lewd and debauched lives that can be imagined: than which nothing can be more plainly destructive of a good life. 3. The doctrine

of Purgatory, or the state of temporal punishments after this life, from which men may be released and translated into heaven by the prayers of the living, and the sacrifices of the mass. A doctrine not only false and groundless, but tending to make men hope for salvation upon other terms, and by other means than those laid down by Christ in his gospel: and even beyond the day of grace, and the season of repentance.

Q. 3. Have they any other doctrines of this kind?

A. Yes; 4. the doctrine of Transubstantiation, which, beside the monstrous absurdity of it, tends to undermine the very soundation of Christianity itself, and to betray us into the act of the most unnatural idolatry. 5. The doctrine of deposing kings in case of heresy, and absolving their subjects from their allegiance to them, and thereby involving them in the damning sin of wilful Rebellion. For, this is not a mere speculative doctrine, but has been many a time put in practice by the bishops of Rome, as every one knows who is versed in history. They have, besides these, other dangerous doctrines; such as that of Merits, Indulgences, &c. &c. too tedious to enumerate.

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Q. 4. Are not the practices of the church of Rome as bad as their doctrines?

A. Yes; as 1. The celebrating of their divine service in an unknown tongue, not only contrary to the E e practice practice of the primitive church and to the great end and design of religious worship, the edification of those who are concerned in it; but likewise in direct contradiction to St. Paul, who has no less than a whole chapter in confutation of this practice, and condemns it as plainly as any thing is condemned in the whole Bible. 2. The communion in one kind: and that, notwithstanding that, even by their own acknowledgment, our Saviour inftituted it in both kinds; and the primitive church instituted it in both. 3. The worshipping of images; which practice, in spite of all their distinctions about it, is as point blank against the second commandment, as a deliberate and malicious killing of a man is against the fixth. 4. The worshipping of the bread and wine in the Eucharist — out of a false persuasion that they are substantially changed into the body and blood of Christ. Which, if it be not true, then, by the confession of several of their own learned writers, they are guilty of idolatry. 5. The worship and invocation of angels and saints, and particularly of the Virgin Mary, which is nothing else than giving God's glory to others, &c. &c.

Q. 5. Does not, however, the casuistical divinity of the church of Rome wear a better aspect?

A. No. The casuistry of the Papists is most loose and scandalous: witness the divinity of the Jesuits which has been so often exposed to the world; and of the other orders likewise, even the

more ancient of them, who wrote before the order of Jesuits appeared in the world: insomuch that Sir Thomas More his-self, a great zealot for that religion, could not help passing this severe censure upon the generality of their casuists, that "their great business seemed to be, not to keep men from sin, but to teach them how near to sin they might lawfully come without sinning."

Q. 6. Yet, do you not allow a possibility of salvation in the church of Rome?

A. Yes, to those of that communion who are invincibly or excusably ignorant of the truth; provided they endeavour to order their lives and conversations to the best of their knowledge and abilities; though not to them who, having the means to discover their errors, neglect to use them.



#### SECT. XIV.

Protestants allowing some Papists may be saved no reason for embracing their religion.

#### QUESTION 1.

SINCE Protestants allow that Papists may be faved, and Papists deny that Protestants can be faved, is it not fafest to be of the church of Rome, in which falvation, by the acknowledgement of both sides, is to be had?

A. No: this is a mere fophistical argument, and fuch as any confiderate man should be ashamed to be catched by. For, either it is good of itself, and sufficient to persuade a man to relinquish the Protestant religion and to pass over to the church of Rome, without entering into the merits of the cause on either fide, and without comparing the doctrines and practices of both churches together, or it is not. -If it be not sufficient of itself to persuade a man to leave the Protestant church, without comparing the doctrines on both fides, then, it is to no purpose, and there is nothing got by it. For if, upon examination, and comparing the doctrines, the one appear to be true, the other false, this alone is a fufficient inducement to any man to cleave to that church wherein the true doctrine is found; and then there is no need of this argument. - If it be faid that this argument is good in itself, without the examination of the doctrines of both churches; this, indeed, feems altogether strange and incredible; it being, in effect, to say, that it is reason enough for a man to be of any church, whatever her doctrines and practices be, if she do but damn those who differ from her, and if the church that differs from her do but allow a possibility of salvation in her communion.

Q. 2. Is not the principle upon which this argument of the Papists is built, very weak and precarious; namely, that whatever different parties agree in, is safest to be chosen?

A. Yes: for the true consequence of it, when urged to the utmost, is to persuade men to forsake Christianity, and to make them take up in the principles of natural religion, since in these all religions are supposed to agree. For, if the principle be true, and signify any thing, it is dangerous to embrace any thing wherein the several parties in religion differ, because that only is safe and prudent to be chosen, wherein all agree.

Q. 3. But, does not this bear full as unfavourable an aspect on their cause as on ours?

A. Most certainly: for, according to this principle, they are in full as much danger as the Protestants, since they embrace many things in religion,



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gion, in which numberless parties in religion disagree.

- Q. 4. Can you give any instance by which it may be clearly seen that the above argument concludes false?
- A. Yes. Several in the church of Rome hold the personal infallibility of the pope, and the lawfulness of deposing kings for herefy, to be necessary articles of faith; and, consequently, that whoever does not believe these things cannot be saved. But a great many Papists, though they believe these things to be no matters of faith, yet, they think that those who hold them may be saved; and they are generally very favourable towards them. Yet, according to this argument, they ought all to be of their opinion in these points: because both sides are agreed that they that hold them may be saved; but one side positively says, that men cannot be saved, if they do not hold them.

Q. 5. Are there not some very gross absurdities that follow from this argument?

A. There are: for, I supposing it to be valid, it is always safest to be on the uncharitable side: and yet, uncharitableness is as bad an evidence either of a true Christian, or a true church as possible. 2. If this argument be admitted, then, by

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this trick, a man may bring over all the world to agree with him in an error, which another does not account damnable, whatever it be; provided he do but damn all those that do not hold it; and there wants nothing but confidence and uncharitableness to do this. But, surely, it is utterly unreasonable that another man's boldness and want of charity, should be an argument to gain one over to his opinion.

Q. 6. Is not this argument very unfit to work upon those to whom it is propounded?

A. It is: for, they either believe we fay true, when we acknowledge falvation possible in the church of Rome, or they do not. — If they think we do not fay true, they have no reason to be moved by what we say. If they think we do, why do they not take in all we say in this matter? namely, that though it be possible for those in the communion of the church of Rome to be saved, yet, it is very hazardous; and that men are already in a safe condition in our church. And then, why should a bare possibility, accompanied with infinite and apparent hazard, be an argument to any man to run into that danger.

Q. 7. Is it not likewise very improper to be urged by those who make use of it?

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A. Undoubtedly: for, half the strength of the argument lies in this, that we Protestants acknow-

ledge it possible that a Papist may be saved. But why should they lay any stress upon this? What matter is it what we beretics say, who, according to them, are so damnably mistaken in all other things? Methinks if there were no other reasons, yet, because we say it, it should seem to them to be unlikely to be true. And so the thing would be, were it not that it serves their purpose, to allow us some credit and authority in this matter.



# Protestant Armour, &c.

# PART III.

## SECT. I.

Of the universality of the Popish religion, the numbers of its professors, and the antiquity of their faith.

## QUESTION I.

O not the Papists boast of the universality of their religion and of the numbers of them that profess it?

A. Yes: but, 1. if numbers be necessary to prove the truth and goodness of any religion, ours, upon enquiry, will not be found so inconsiderable as our adversaries would make it: those of the reformed religion, according to the most exact calculations, that have been made by learned men, being not much unequal to those of the Romish persuasion. But then, 2. if we take in the ancient Christian church, whose faith was the same as ours;

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and other Christian churches, at this day, which altogether are vastly greater than the Roman church, and which agree with us; several of them in very considerable doctrines and practices in dispute between us and the church of Rome, and all of them in disclaiming that fundamental point of the Roman religion, and sum of Christianity, as Bellarmine calls it, I mean the supremacy of the bishop of Rome, over all Christians and churches in the world; then the numbers on our-side will be much greater than on theirs.

Q. 2. But, need we stand upon this advantage with them?

A. No: for, supposing we were by much the fewer, so has the true church of God often been, without the least prejudice to the truth of its religion. Witness the church in Abraham's time, which, for aught we know, was confined to one family, and one small kingdom, that of Melchisedec king of Salem. Witness the church in Moses's days, confined to one people wandering in the wilderness: in Elijah's time, when, besides the two tribes that worshipped at Jerusalem, there were, in the other ten, but seven thousand that had not bowed their knee to Baal. And, above all, in our Saviour's time, when the whole Christian church consisted but of twelve apostles, seventy disciples, and some few followers beside.

Q. 3. So, then, the truth of a religion is not to be estimated, and carried by a majority of votes?

A. Certainly not: for, if multitude be an argument that men are in the right, in vain has the Scripture faid, Thou shalt not follow a multitude to do evil. For, if this argument be of any force, the greater number never go wrong. Nay, and the same reason would induce us to turn Mahometans, or rather heathens, since the former are more in number, and the latter abundantly more numerous than all the several Christians of every denomination put together.

Q. 4. Do not the Papists boast likewise of the antiquity of their religion?

A. Yes: but this is not always a certain mark of the true religion. For, furely, there was a time when Christianity began, and was a new profession; and then, both Judaism and Paganism had certainly the advantage of it, in this point of antiquity.

Q. 5. What, then, is the proper question in this case?

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A. The proper question is, which is the true, antient Christian faith, that of the church of Rome, or ours?

Q. 6. But does not the church of Rome vaunt herself that she has, in all ages, been the true vifible

fible church of Christ, free from all errors in doctrine and corruptions in practice; and that from the age of Christ and his apostles, she has always professed the same doctrines and practices, which she does at this day?

A. Yes. - But, how shameless this is, let their own pope Gelasius say; who expressly denies, that in the eucharist there is any substantial change of the bread and wine into the body and blood of Christ. And whether this was always an article of their faith, and necessarily to be believed by all Christians, let Scotus, and several other schoolmen and learned writers declare. Was Purgatory always believed in the Roman church, as it is now defined by the council of Trent? Let several of their learned men speak. In what father, in what council before that of Trent, do they find Christ to have instituted just seven sacraments, neither more nor less? And, for practices in their religion, they theirselves will not say, that, in the ancient Christian church, the scriptures were withheld from the people, and locked up in an unknown tongue; and, that the public fervice of God, the prayers and lessons, were read, and the facraments adminiftred, in an unknown tongue; and that the facrament of the Lord's Supper was given to the people only in one kind. Where do they find in holy Scripture, or in the doctrine and practice of the antient Christian church, any command or example for the worship of images, for the invocation of

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faints and angels and the bleffed Virgin, which do now make a great part of their religion. Nay, is not the doctrine of the Scriptures, and of the ancient fathers plainly against all these practices? With what face, then, can it be faid, that the church of Rome has made a constant visible profession of the same faith and practice, in all ages, from the time of Christ and his apostles? Indeed, it has been fo far otherwise, that were the primitive church of Rome to visit the earth again, and fee the alterations and corruptions of the prefent church of Rome, she would be so far from owning it to be the same as she formerly was, that it would require some time, and cost her some pains to discover any resemblance between what the church of Rome now is, and what she once was,

Q. 7. But, is not a great part of the Roman faith the same as ours; namely, the articles of the Apostles Creed, as explained by the four first general councils?

A. Yes. These articles make up our whole faith so far as concerns matter of mere simple belief, that are of absolute necessity to salvation. And thus far, our faith and theirs of the Roman church are undoubtedly of equal authority; that is, as ancient as Christianity itself.

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Q. 8. What, then, are the matters in difference between us?

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Q. 9. What are the negative articles of our religion?

A. The negative articles of the Protestant religion are those which are held by us, in opposition to the errors and corruptions of the Romish faith. These are, by accident become a part of our faith and religion, occasioned by their errors; as the renouncing of the doctrines of Arianism became part of the Catholic religion, after the rise of that heresy.



## SECT. II.

Of the pretended novelty of the Protestant religion.

#### QUESTION I.

DO not the Papists object to the novelty of the Protestant religion?

A. They do, but without any manner of reason: for, in fact, it is their religion which is most truly liable to that charge.

# Q. 2. How fo?

A. Very plainly. For, the church of Rome having, as has been already shewn, innovated in the Christian religion, and made several additions to it, and greatly corrupted it, both in the doctrines and precepts of it; these additions and corruptions are their religion, as distinguished from ours. And as to the negative articles of our religion spoken of in the former section, they are, as was before observed, mere accidental parts of it, and contain no new matter of faith: but are only vindications of the true ancient doctrine of the gospel, against the errors and corruptions brought in by the church of Rome; by which we profess to defend, uphold, and maintain the original and true catholic faith, which was once delivered to the saints.

Q. 3. What, then, in short, is the true state of the case between us?

A. The

A. The true state of the case is this, that we have rejected the novelties and corruptions of the church of Rome: and that our rejection of these, is our reformation. Now, this reformation of ours, we readily grant (if it will do them any good) not to be so ancient as their corruptions; all reformation necessarily supposing corruptions and errors to have been before it.

Q. 4. What, therefore, may we truly answer to that famous question of the Papists, Where was your religion before Luther?

A. We may answer, that, as to the pure and genuine doctrines of it, it was, where it is now, in the Bible. And, as to the belief and practice of it, it was wherever Christianity was; in some places more pure, in others more corrupted: but especially in these western parts of Christendom, overgrown, for several ages, with manifold errors and corruptions, which the reformation hath happily cut off, and cast away.

Q. 5. Does it not follow from hence, that, though our reformation was as late as Luther, our religion is as ancient as Christianity?

A. Yes: for, when the additions which the church of Rome has made to the ancient Christian faith, and their innovations in practice are paredoff, that which remains of their religion is ours.

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And this they cannot deny to be, every tittle of it, the ancient Christianity.

Q. 6. Might not the ancient idolaters of the world have put the like question to the Jews; namely, Where was your religion before Abraham?

A. They might: and the answer must have been the very same, in substance, as that which we now give to the Papists: namely, that, for many ages, the worship of the one true God had been corrupted, and the worship of idols had prevailed in a great part of the world — that Abraham was raised up by God, to reform religion, and to reduce the worship of God to its first institution; in the doing whereof he necessarily separated himself and his family from the communion of those. So that, though the reformation which Abraham began was new, yet his religion was truly ancient; as old as that of Enoch and Adam.

Q. 7. Does not the objection of novelty lie against all reformation whatever, tho' ever so necessary; and tho' things be ever so much amis?

A. It does: for, to make novelty an objection, in the case before us, is, in effect, to say, that if things be once bad, they must never be better, but must always remain as they are: for, they cannot be better without being reformed; and a reformation must begin at some time, and whenever it begins, it is certainly new.

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Q. 8. Was

Q. 8. Was there any visible church before Luther, disagreeing with the Roman church?

A. Yes. Before Luther, there were many visible churches, in many things, disagreeing from the Roman\*. Not that the whole catholic church disagreed from her, because she herself was part of the whole, though much corrupted. And to undertake to name a catholic church disagreeing from her, is to make her no part of it, which we do not, and need not pretend.

Q. 9. Is there any necessity we should shew any visible church before Luther, agreeing with the Protestants in all points?

A. By no means: and it will be time enough to do this, when the Papists shall either prove it necessary to be done; or, when they shall produce a perpetual succession of professors, which, in all points, have agreed with them, and disagreed from them in nothing.

Q. 10. But this, I suppose, they cannot do?

A. No: so far from it, that, in the next age after the apostles, they will never be able to name a man, whom they can prove to have agreed with them in all things; nay (if they speak of such whose works are extant and unquestioned) whom we cannot prove to have disagreed with them in many things.

<sup>·</sup> See Part 1. Sect. 9. Answ. to Qu. 9.

Q. 11. Is it not, moreover, senseless and abfurd, in them, to require us to name a visible church, before Luther, agreeing with Protestants, in all points?

A. It is: for, fince it appears, by this very challenge, that they look upon Luther as the author of the Reformation, to require us to name a church before Luther, which in all things agreed with Protestants, is, in effect, to require us to shew, where the Reformation was, before it began to be.

Q. 12. Is it not equally impertinent in them to demand of us to shew them a visible church from the time of Christ and his apostles, that has always opposed the church of Rome, in those points of doctrine and practice which we object to them?

A. Yes: nothing can be more impertinent than this demand; when they know, that in all these points we charge them with innovations in matters of faith and practice; and say, that those things came in by degrees, several ages after the apostles time, some sooner some later; as not only may be, but has already been repeatedly made good by us. Would they then have us shew them a visible church that opposed these errors and corruptions in their church, before ever they appeared? This we do not pretend to shew. — But, supposing they had not been at all opposed, when they appeared, nor for a long time after, not till the Reformation;

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yet, if they be errors and corruptions of the Christian doctrine, and contrary to the holy Scriptures, and to the faith and practice of the primitive church, there is no prescription against truth. It is never too late, for any church, to reject those errors and corruptions, and to reform itself from them.



#### SECT. III.

The faith of Protestants not to be objected to by the Papists for relying on fallible and uncertain grounds.

## QUESTION 1.

HAVE the Papists any right to object, that the faith of Protestants relies upon fallible and uncertain grounds?

A. By no means; as they theirfelves make the falvation of their people to depend upon many more, and much greater uncertainties. Thus, for instance, the falvation of many millions, according to them, depends upon their having the facrament of Penance truly administred unto them. This, again, upon the minister's being a true priest. But, that such or such a man is a priest, not his self, much less any other can have any possible certainty; as it depends upon a great many contingent and uncertain suppositions. He that will be certain of it, must undertake to know for certain many things, which, yet, it is not possible for him to know.

Q. 2. What are those things?

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A. These which follow: 1. That the person was baptized with due matter: 2. with due form of words, which he cannot know, unless he were both present and attentive. 3. That he was baptized

tized with due intention: which implies the minifter of his baptism was not a secret Jew, nor
Moor, nor an Atheist; in which case, believing
the sacrament to be nothing, he could intend to
give nothing. 4. That he believed the Trinity,
without which, according to them, he could not
be capable of intention. 5. That he was neither
drunk, nor distracted at the administration of the
sacrament: nor, 6. out of negligence or malice,
omitted his intention, or intended the very reverse
of what he ought.

Q. 3. Must he not, likewise, undertake to know, 7. that the bishop which ordained him priest, ordained him completely with due matter, form, and intention; and, consequently, 8. that be again was neither Jew, nor Moor, nor Atheist; nor liable to any such exception, as is inconsistent with due intention in giving the pretended sacrament of Orders?

A. Yes. And, 9. he must undertake to know also, that the bishop who made him priest was a priest his-self; for their rule is — Nothing gives what it has not. And, consequently, that there was again none of the former nullities in his baptism, which might make him incapable of ordination — nor any invalidity in his ordination: but, again, a true priest to ordain him, the requisite matter and form, and due intention all concurring.

Q. 4. Must he not, likewise, know the same of him that made *him* priest, and of him that made *him* priest, even till he comes to the very sountain of priesthood?

A. Undoubtedly: for, take any one in the whole train and succession of ordainers, and suppose him, by reason of any defect, not a true priest; then, according to their doctrine, he could not give a true but only a supposed priesthood: and they that receive it of bim, and again they who derive it from them, can give no better than they receive. Receiving nothing but a name and shadow, they can give nothing but a name and shadow: and so on from age to age, from generation to generation.

Q. 5. Are there any other instances wherein the church of Rome makes the faith and salvation of the people depend upon uncertainties?

A. Yes: for, 1. she makes the salvation of infants depend on baptism, which is a casual thing; and in the power of man to confer or not confer.

2. She makes the real presence in the sacrament depend upon the casualties of the consecrator's priesthood and intention; and yet commands men to believe, for certain, that he is corporeally present, and to adore the sacramental bread; thereby exposing them to the danger of idolatry, and, consequently of damnation.

Q. 6. But do not the Papists say, that their faith relies upon their church's infallibility?

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A. They do: but (not to repeat what has been already mentioned concerning the pretended infallibility of the church of Rome) when they are pressed home upon that subject they pretend not to believe that there is any church infallible, and that theirs is it, upon any other than prudential motives. Now, dependance upon prudential motives they confess to be obnoxious to a possibility of erring.

Q. 7. Does not, then, the faith of Papists which relies upon the church alone, depend on a manifest uncertainty?

A. Is does: and what makes this the more apparent is, that the doctrine of their church is delilivered to most of them by their parish priests, who for the most part, sure, are men, and not angels; in whom nothing is more certain, than a most certain possibility of erring. So that, upon the whole, it is plain, that truth, faith, salvation and all, must, among them, rely upon very fallible and uncertain grounds.

Q. 8. What do you conclude from hence?

A. I conclude, not only that the Papists have no reason to object to us, the fallibility and uncertainty of our faith, seeing that among them, rather than among us, truth, faith, salvation and all, rely upon fallible and extremely uncertain grounds.

# SECT. IV.

Protestants justified in separating from the church of Rome, and how far they do so, &c.

## QUESTION 1.

WAS it lawful for Luther, or any of the other Reformers, which were but private men, to stand alone in opposition to the church of Rome?

A. Yes: for a man may and ought to stand alone in the profession and practice of the true religion, though all the world were to differ from him.

Q. 2. But, does it seem modest for a man to set up his own private judgment against the general suffrage and vote?

A. In matters of an indifferent nature which God has neither commanded nor forbidden, such as are many of the circumstances and ceremonies of God's worship, a man should not be singular, much less stiff and immoveable in his singularity: and, in things doubtful or obscure, a man should not be over consident of his own judgment, and insist peremptorily upon it, against the general opinion. But, in things that are plain and evident, either from Scripture or reason, it is neither immodesty, nor a culpable singularity, for a man to stand alone in defence of the truth. Because, in

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fuch a case, a man does not oppose his own single and private judgment to the judgment of many, but the common reason of mankind and the judgment of God plainly declared in his word.

Q. 3. Is it not more prudent for private persons to err with the church or society of Christians to which they belong, than to be pertinacious in their own opinions?

A. It may, in some cases, be pardonable, to be led into mistake by the authority of those to whose judgment and instruction we ought to pay a great deference and submission; provided always it be in things which are not plain and necessary: yet, surely, it can never be prudent to err with any number, how great soever, in matters of religion, which are of moment, merely for numbers sake. But, to comply with the known errors and corruptions of any church whatsoever, is certainly damnable.

Q. 4. Are not men, however, fooner to be excused in following the church to which they belong, than any particular man or sect?

A. Yes; if the matter be doubtful, and especially if the probabilities be equal, or nearly equal on both sides: but, if the error be gross and palpable, it will be no excuse to have followed any number of men, or any church whatsoever. For, here, the competition is not between men and men, but between God and men: and, in this case,

case, we must forsake all men to follow God and his truth.

Q. 5. Yet as, on the one hand, there may be danger in following the belief of a particular church; fo, on the other hand, is there not great danger of schism, in forsaking the external communion of that church, upon pretence of errors and corruptions?

A. There is. But, where great errors and corruptions are not only pretended, but are real and evident; and where our compliance with those errors and corruptions is made a necessary condition of our external communion with that church, in that case, the guilt of schism, how great a crime soever it be, does not fall upon those who forsake the communion of that church, but upon those who drive them out of it by the sinful conditions they impose upon them.

Q. 6. Is not this exactly the case between us and the church of Rome?

A. It is: for all that we forfake in the church of Rome, is only the belief and practice and profession of her errors. And, hereupon she casts us out of her communion. So that, however Luther or We, may have the credit of the Reformation, it is the church of Rome alone, which has the blame of the schism, and is answerable for the guilt of it.

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Q. 7. What, then, would you join with the church of Rome, were she not to impose the belief, practice, and profession of her errors upon men, as the terms of her communion?

A. Most willingly: for, as was observed, in answer to the former question, we do not renounce her communion totally and absalutely, but only so far as concerns the belief, practice, and profession of her errors.

Q. 8. But how shall she be assured of the sincerity of this declaration, and, that it is not a mere pretence, to evade the odious imputation of schifmatical separation?

A. The trial of this would be, for the church of Rome to propose some form of worshipping God, taken wholly out of Scripture: and herein, if we refuse to join with her, then, and not till then, may she justly say, we have utterly and absolutely abandoned her communion.

Q. 9. Is there any likelihood of her doing this?

A. Not in the leaft. Nor is there any probability that the differences between us and the Papists should ever be made up. And, indeed, our reunion with them is, not only impracticable, but, undesirable, unless they renounce their principles. They cannot come over to us, because they think they are infallible; and we cannot pass over to them, because we know they are deceived. We must

must not only renounce the Scriptures, but, our reason and our senses, to be of their mind. — We cannot communicate with them in the Eucharist, because they have taken away one half of it, which is as plainly instituted and commanded as the other part which is left. — We cannot worship the Virgin Mary and other saints, much less bow down to their images, because we are required in Scripture to worship the Lord our God, and him only; and are forbidden to make any image to bow down to it. In a word, we cannot unite with them as we would, because that several of their articles of faith are such, as no reasonable credulity can swallow, and several of their practices such, as no piety can join with.



# SECT. V.

Of the advantages of the Protestant religion above that of the church of Rome.

#### QUESTION 1.

XIHAT advantages has the Protestant religion above that of the church of Rome? A. Many, great, and obvious ones. For, 1. The Protestant religion agrees perfectly with the Scriptures; and all points both of belief and practice, esteemed by us necessary to falvation, are there contained, our enemies theirselves being judges. 2. We believe nothing, as necessary to falvation, but what has been owned in all ages to be Christian doctrine; and is acknowledged fo to be by the church of Rome herself. 3. There is nothing wanting in our church and religion, whether in matter of faith or practice, which, either the Scripture makes necessary to falvation, or, was so esteemed by the Christian church for the first five hundred years after Christ. 4. Our religion is not only free from all idolatrous worship, but even from all reasonable suspicion or probable charge of any fuch thing. 5. Our religion is not encumbered with fuch an endless number of superstitions and troublesome observances as that of the church of Rome. 6. Our religion is evidently more charitable

table to all who differ from us; and particularly to those, who, by their uncharitableness to us, have done as much as possible to discharge and damp our charity towards them.

Q. 2. Does our religion clash and interfere with any of the great moral duties to which all mankind stand obliged by the law and light of nature; such as fidelity, mercy, truth, and the like?

A. No. For, 7. our religion does not teach men to break faith with heretics or infidels; nor to destroy and extirpate those who differ from us, with fire and fword: no fuch thing as equivocation or mental refervation, nor any other artificial way of falsehood, is either taught or maintained, either by the doctrine or casuists of our church. 8. Our religion and all the doctrines of it are perfeetly confiftent with the peace of civil government, and the welfare of fociety. We neither exempt the clergy from subjection to the civil powers; nor absolve subjects, upon any pretence whatfoever from their allegiance to their princes. 9. The doctrines of our religion are perfectly free from all suspicion of worldly interest and design; whereas the greatest part of the erroneous doctrines with which the church of Rome is chargeable, are plainly calculated to promote the ends of worldly greatness and dominion.

Q. 3. Has not our religion likewise several other remarkable advantages?

A. Yes: for, 10. it does not decline trial and examination; whereas the religion of the church of Rome is fly of having her doctrines examined. and her practices brought to open light. religion teaches us to perfuade men by humane and Christian ways, such as our Saviour and his apoftles used, by urging arguments fetched from another world, and the promise of eternal life, but forbids all violence, persecution, and animosity. 12. It directs us, for the government of our faith and practice, to follow the true, ancient, and undoubted rule of Christianity, the word of God, in the holy Scriptures: but the church of Rome, for the maintenance of her errors and corruptions, has been forced to devise a new and fallacious rule, viz. unwritten tradition, never owned by the primitive church, nor by the ancient fathers, and councils of it. 13. The doctrines and practices in difference betwixt us and the church of Rome are either contrary to the holy Scripture, or destitute of the warrant or authority of it; and are plain additions to the ancient Christianity, and evident corruptions of it.

Q. 4. Is not our religion, then, upon the whole, the much fafer of the two, even though we should happen to be mistaken in some particulars?

A. Undoubtedly: for, 1. It is certainly lawful to read the Scriptures, and to permit the people to use them, in a known tongue; otherwise we must condemn the apostles, and the primitive Christians, for allowing this liberty. 2. It is certainly lawful to have the public prayers, and fervice of God, celebrated in a language which all that join in it can understand, for the same reason. 3. It is certainly lawful to administer the sacrament of the Lord's Supper to the people in both kinds; otherwife the Christian church would not have done so for a thousand years together, after our Saviour. 4. It is certainly lawful not to picture the Trinity, not to bow down to pictures and images, not to pray to faints and angels, not to prohibit certain orders of men from marrying, &c. &c. But now, on the other hand, if the Papists be mistaken in these matters, as we can demonstrate, from Scripture, that they are; the danger is infinitely great on their fide: for then they plainly condemn what the Holy Ghost allows; they oppose the institution of Christ, and run counter to the commands of God.

Q. 5. So then, allowing the above particulars to be only questionable (as being such, as they cannot prove there is any necessity for doing, without having recourse to the authority of their church, which is no common principle agreed on

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# 242 PROTESTANT ARMOUR

between us) yet, still, our way is much more eligible?

A. Certainly; and for this plain reason — Because it is the safest way for avoiding sin. Now, the safest way for avoiding sin, is certainly the safest way for avoiding damnation.



#### SECT. VI.

Of the religion of Protestants in the strict and proper notion of it, and of the wisdom of their choice.

## QUESTION I.

WHAT do you understand by the religion of Protestants?

A. By the religion of Protestants, in the strict and proper notion of it, I do not understand the doctrines of Luther and Calvin, &c. or the confession or articles of this or that particular church; but that wherein they all agree: and which they all subscribe with the greatest harmony, as a perfect rule of their faith and actions — and that is the BIBLE.

Q. 2. Do you, then, as a Protestant, believe nothing else than the Bible?

A. I say no such matter: but this I say, that whatever I believe beside it, and the plain, irrefragable, and indubitable consequences of it, I hold only as matter of opinion; but not as matter of faith and religion.

Q. 3. But why is the Bible the only ground to go upon, when there are so many councils and fathers, which may be enquired of?

A. Because it is the only rock, on which men may securely build their faith: whereas all beside is precarious and uncertain. There are popes against popes, councils against councils; some fathers against others, and the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; the church of one age against the church of another age; traditionary interpretations of Scripture pretended, but sew or none to be found.

Q. 4. Can any tradition, except of Scripture, derive itself from the fountain head?

A. No: every other tradition may be plainly proved either to have been brought in, in such an age after Christ; or that, in such an age, it was not in.

Q. 5. So then the entire religion of Protestants is actually no more than this — to believe the Scripture to be God's word, to endeavour to find out the true sense of it, and to live according to it?

A. That is the whole of it.

Q. 6. Is not the religion of Protestants, as thus described, the wifest choice we can make?

A. Yes, it is certainly the wifest, because it is the most eligible, and the sittest to be chosen; as being the surest way to salvation. For, the Scripnothing else, as matter of faith, that we shall believe no falsehood as matter of faith. And, if we mistake the sense of Scripture, yet are we secured from any danger thereby: because, endeavouring to find the true sense of it, we cannot but hold our error without pertinacy, and be ready to forfake it, when a more probable sense shall appear to us. And, then, all necessary truth being set down in Scripture, we are certain, by believing Scripture, to believe all necessary truth: and he that does so, if his life be answerable to his faith, cannot fail of salvation.

Q. 7. May not, likewise, all that can be pretended to gain the church of Rome the credit of a guide, be truly said for the Scripture?

A. Yes, and much more. For, Is the church of Rome ancient? The Scripture is more fo. Is it a means to keep men at unity? So is the Scripture to keep those that believe it, and will obey it, in the unity of belief, in matters necessary and very profitable; and in unity of charity, in points unnecessary. Is the church of Rome universal for time and place? The Scripture is more so: for all Christians in the world, who deserve the name of Christians, do now, and always have believed the Scripture to be the word of God; so much of it, at least, as contains all things necessary; whereas they are only the Romanists who say that theirs is

the true church of God, and all Christians beside them deny it.

Q. 8. Following the Scripture, do we not follow that by which Papists pretend to prove the infallibility of their church, for which infallibility, were it not for Scripture, they could have no pretence for it, nor we any idea of it?

A. Yes. — And what is remarkable, is, that by their pretending to prove the infallibility of their church from Scripture, they tacitly confess themselves surer of the truth of Scripture, than of their church's authority. For, we must always be surer of the proof than of the thing proved, otherwise it is no proof.

Q. 9. Following the Scripture, do we not follow that which must be true, if their church be true, fince their church gives attestation to it?

A. Certainly: whereas, if we follow their church, we must follow that which, though the Scripture be true, may be false; nay, which, if the Scripture be true, must be false: because the Scripture testifies against it.

Q. 10. Have we not God's express warrant and command to follow the Scripture?

A. We have; and no colour of any prohibition: but, to believe the church of Rome infallible, we have no command at all; much less an express

command. Nay, we have reason to fear, that we are prohibited so to do, when we are told, to call no man master upon earth a.

Q. 11. In following the church of Rome must we not hold many things, not only above reason, but against it?

A. We must. Whereas in following Scripture we shall believe many mysteries, but no impossibilities; many things above reason, but nothing against it; many things which had they not been revealed, reason could never have discovered; but nothing which by true reason may be consuted: many things which reason cannot comprehend how they can be, but nothing which reason can comprehend that it cannot be. Nay, we shall believe nothing, which reason will not convince us that we ought to believe. For, reason will convince any man, if he be not of a perverse mind, that the Scripture is the word of God: and then, no reason can be greater than this — God says so, therefore it is true.

Q. 12. In following the church of Rome, must we not hold many things, which to any man's judgment, that will give himself liberty to use his judgment, will seem much more plainly contradicted by Scripture, than the infallibility of that church is confirmed by it?

<sup>&</sup>lt;sup>2</sup> Matt. xxiii. 8, 9, 10.

A. Yes. And, consequently, must be so foolish as to believe the church of Rome exempted from error, upon less evidence, rather than subject to the common condition of mankind, upon greater evidence. Whereas, if we take Scripture for our guide, we shall not need to do any thing so unreasonable.

Q. 13. Must we not, if we follow the church of Rome, believe impossibilities; and that, with an absolute certainty, upon motives, which are confessed to be nothing more than prudential and probable?

A. We must: at least this is what the church of Rome will require of us. But, following the Scripture, we shall have no necessity to undergo any such difficulties.

Q. 14. If we follow the church of Rome, must we not be servants of Christ, and subjects of the king, so far only, as the good pleasure of the pope will allow us; and be prepared, in mind, to esteem virtue vice, and vice virtue, if the pope shall so determine?

A. We must: whereas, if we follow the Scripture, we may, nay we must, obey our sovereign in lawful things, though an heretic, though a tyrant, And though (I do not say the pope, but) the apostles theirselves, nay an angel from heaven should teach us any thing against the gospel of Christ,

Christ, we may, nay we must denounce an anathema to him.

Q. 15. By following the Scripture, shall we not believe a religion, which, being contrary to flesh and blood, without any affistance of worldly power, wit, or policy, nay, against all the power and policy of the world, prevailed and enlarged itself, in a very short time, all the world over?

A. Yes. Whereas it is undeniable that the church of Rome has got, and still maintains her authority over men's consciences, by counterfeiting miracles, forging false stories, by obtruding on the world supposititious writings, by corrupt ng the records of former times, and defacing out of them all, which any way makes against them, by waging wars, and carrying on persecutions; by massacres, treasons, and rebellions; in short, by all manner of carnal means, whether violent or fraudulent.

Q. 16. If we follow Scripture, shall we not believe a religion the first preachers and professors whereof could not possibly have any worldly ends in view, could not project to themselves by it, any of the profits, or honours, or pleasures of this world: but were rather to expect the contrary, even all the miseries which the world could lay upon them?

A. Most certainly. Whereas the head of the church of Rome, the pretended successor of the K k apostks,

apostles, and guide of faith, makes the religion of that church the instrument of his ambition. And it is evident to any man, who has but half an eye, that most of those doctrines which the church of Rome adds to the Scripture, do make, one way or other, for the honour, or temporal profit of the teachers of them.

Q. 17. Shall we not, by following the Scripture only, embrace a religion of admirable simplicity, consisting, in a manner, wholly of the worship of God, in spirit and in truth?

A. Yes: whereas the church of Rome, and its doctrine, are even loaded with an infinity of weak, childish, ridiculous, insipid, superstitious ceremonies; and full of that righteousness, for which Christ shall judge the world.

Q. 18. By following the Scripture, shall we not believe that, which universal, never-failing tradition assures us, was by the admirable, supernatural works of God confirmed to be the word of God?

A. We shall. Whereas never any miracle was wrought in confirmation of the authority and infallibility of the church of Rome. And, as to those strange things which the Papists sometimes boast to have been done, in attestation to some parts of their doctrine, yet (supposing those things to be facts) they prove nothing but the truth of the Scripture, which foretold, that (God's providence

dence permitting it, and the wickedness of the world deserving it) strange signs and wonders should be wrought to consirm false doctrines, that they which love not the truth, may be given over to strong delusions. — Neither would it seem strange that God should permit some true wonders to be done, to delude them, who have forged so many to deceive the world.

Q. 19. If we follow Scripture, can we promife ourselves salvation without effectual derelication and mortification of all vices, and the effectual practice of all Christian virtues?

A. No. — But the church of Rome opens to us an easier, broader, but withal, a very delusive way to heaven; and though we continue all our lives long in sin, and without the practice of any virtue, yet, gives us assurance that we may be let into heaven at the last; even by an act of attrition at the hour of death, if it be joined with confession; or by an act of contrition without confession.

Q. 20. Are not the precepts of piety and humility, of innocence and patience, of liberality, frugality, temperance, sobriety, justice, meekness, fortitude, constancy and gravity, contempt of the world, love of God, and the love of mankind—In a word, of all virtues and against all vices, which the Scriptures impose upon us, under pain of damnation, are not all these admirable and worthy of God?

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A. Undoubtedly. And they are such, as, if generally obeyed, would make the world generally happy; and the goodness of them alone, were sufficient to make any wise and good man believe, that this religion, rather than any other, came from God, the sountain of all goodness.

Q. 21. Is not the fum of the above precepts, in a manner, comprised in Christ's sermon upon the mount, and recorded in the 5th, 6th, and 7th chapters of St. Matthew's gospel?

A. Yes. And that they may be generally obeyed, our Saviour hath ratified them all, in the close of his fermon, with these universal sanctions; Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my sather which is in heaven. And, again, Whosoever heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the shoods came, and the winds blew, and great was the fall thereof.

Q. 22. Yet, notwithstanding all this, does not the church of Rome enervate, and in a manner dissolve and abrogate many of these precepts, teaching men that they are not laws for all Christians, but counsels of persection, and matters of supererogation: that a man shall do well, if he observe them, but shall not sin, if he observe them not: that they

are for them, who aim at high places in heaven, who aspire, with the two sons of Zebedee, to the right hand or the left of Christ: but, if a man will be content barely to go to heaven, and to be a door-keeper in the house of God, especially, if he will be content to taste of purgatory in the way, he may obtain it at an easier purchase?

A. Yes, indeed, the church of Rome teaches tantamount to all this. For which reason, her religion is not so holy nor so good as the doctrine of Christ delivered in Scripture; and, therefore, not so likely to come from the fountain of holiness and goodness.

Q. 23. If we follow the church of Rome for our guide, shall we not do all one, as if we should follow a company of blind men, in a judgment of colours, or, in the choice of a way?

A. We shall: for, every unconsidering man is blind in that which he does not consider. And the church of Rome is but a company of unconsidering men, who comfort themselves because they are a great company together, but all of them either out of laziness, refuse the trouble of a severe trial of their religion, as if they thought heaven was not worth it, or out of superstition fear the event of such a trial, that they may be scrupled and staggered, and disquieted by it; and, therefore, for the most part do not try their religion at all; or,

if they do, they do it so negligently, and hypocritically, and perfunctorily, rather for the satisfaction of others, than themselves: but, certainly, without impartiallity or indifference, without liberty of judgment, without a resolution to doubt of it, if, upon examination, the grounds of it prove uncertain; or to leave it, if they prove apparently salse.



#### SECT. VII.

Ordinary arts of Papists in making converts.

# QUESTION I.

WHAT arts do the Papists ordinarily make use of to seduce Protestants to their religion?

A. Many and various: fuch as may ferve to amuse and affright weaker minds. For instance, 1. Making a great noise about infallibility, which they tell them is an excellent means to determine and put an end to all differences \*. 2. Telling them of the danger of schism; though every man knows that the guilt of schifm lies at his door, who imposes sinful articles of communion; and not upon them, who, for fear of finning against God, cannot fubmit to those articles, which has been, and still is ready to be, made good to be the case betwixt us and the church of Rome +. 3. Positively and confidently damning all that live and die out of that communion; notwithstanding they, hereby, shut out all the reformed part of the Western church, almost an equal number with themselves, from all hopes of salvation, under the notion of heretics; as likewife all other churches of the Christian world, which are of much greater

<sup>\*</sup> See Part 1. Sect. 3. 

† See Part 3. Sect. 4. Anf. to Qu. 5.

extent than themselves, that do not own subjection to the bishop of Rome ||.

Q. 2. Do they not, likewise, when they have it in their power, 4. terrify men by the prospect of temporal dangers and inconveniences, and, sometimes, even by making them feel the severest sufferings and cruellest persecutions?

A. Yes: and, at other times, 5. they set before them all worldly baits and allurements, ease, and wealth, and preferment, and other great worldly advantages. 6. They promise them freedom from those restraints, which the true spirit of religion would lay upon them. 7. They tell them of a glorious church, that hath great power and interest in the world. 8. They amuse them with a great deal of outward pomp and ceremony. And, 9. having devised many ways, by the easiness of their penances and absolutions, and the cheats of indulgences, to reconcile almost the worst life that any man can lead, with the fair hopes of getting to heaven at last, they too frequently succeed in inticing them to their communion.

Q. 3. Yet, would they not feem to deter men from the smallest offences, by telling them of the dreadful torments of purgatory?

A. Yes; but, beside the groundlessness of this conceit, they have so many ways to release men

See Part 3. Sect. 1. Anf, to Qu. 1.

from those sufferings, as do very much abate the terror of them, to any one who hath but credulity enough to believe what they say \*.

Q. 4. But have they not, moreover, recourse to the arguments taken from the consideration of evernal happiness and misery in another world?

A. They have: but then, instead of making use of these arguments chiefly to encourage men to a virtuous and holy life, and to deter men from vice and immorality, they employ them in persuading men to believe the errors and absurdities of their religion, to frighten them from going out of the pale of their church, and to prevent their departing from the pretended orthodoxy of her persuasion. — In these cases, indeed, there are no people more lavish of eternal salvation and damnation; they promise the one upon the easiest terms to those who stick fast to their communion, and threaten the other, upon the least displeasure, to those who are out of it, and differ from them in the least point of faith.

Q. 5. Do they not make use of other indirect and wicked arts to make disciples and to gain profelytes?

A. Yes: they make use of flattery and false-hood, by concealing and misrepresenting their own

Part 2. Sect. 13. Answ. to Qu. 11. Indulg. And

doctrines and practices, defaming their adversaries with known fictions and calumnies, and tempting men to their religion, by promises of temporal advantages, which they do not always make good.

- Q. 6. Do they not frequently endeavour to foment divisions among Protestants, and widen their dissentions, by secretly exasperating Church-men against Dissenters, and Dissenters against the Church, in order, as far as may be, to divide and weaken the joint interests of both against the common enemy?
- A. They do: and it is even a very common practice of the factors for popery, when they cannot gain men directly to their religion, to fetch a strange compass, and to try to make them atheists, or insidels, or sceptics to all religions, well knowing they will, then, at least be indifferent to all religious professions, and may, therefore, be as easily brought about to the outward profession of their religion as to that of any other. And this, how little soever it may add to their credit, will still answer their end, by strengthening their party, and adding to their numbers.
- Q. 7. What particular arts do they most frequently make use of here in England, to seduce the lower fort of people?

A. Wherever they are situated they put on a great appearance of courtesy and condescension, are

very forward in employing the poorer fort, and now and then give them money, medicine, or advice in temporal matters, in order to obtain their good will, and to fettle themselves in their esteem for charitable and well-disposed persons. This point once gained, they then proceed to drop some hints of the great pity it is, that the Protestants should ever have separated from the church of Rome: — they enlarge upon the great danger and mischiefs attending such separation, and the damnable nature of schism. They tell them, that the religion of Protestants is a mere novelty \*; and that the church of England's withdrawing herfelf from the communion of the church of Rome, was all owing to the wickedness and sensuality of Henry VIII. who first rejected the pope's supremacy, in order to gratify his unlawful defires and vicious appetites.

Q. 8. Supposing this to have been the first occasion of the Reformation here in England, does it afford any reasonable prejudice against the Protestant religion in these kingdoms?

A. No: for it is not unufual with God to bring good out of evil; and to make the wickedest men subservient to the wise and gracious purposes of his providence.

Q. 9. Do they not farther pretend, that the differences between us and the church of Rome, how-

<sup>\*</sup> See Part 3. Sect, 2.

ever magnified, are really, in most points, inconsiderable, and by no means sufficient to justify our separation from her?

A. They do: and, for this reason, say they, it is more dangerous and inexcusable \*.

Q. 10. What other methods do they take to bring the people over to their errors?

A. They give them books to read in private; but charge them not to fay any thing of it to their Protestant neighbours, nor to mention what discourse they have had upon the subject; but, above all, to fay nothing of what had passed to their minister, who, they suppose, would not fail to threaten, intimidate, and confound them in their enquiries after truth, and discourage them from the right way. For the like reason, they distuade them from hearing the arguments, and reading the books on the other fide, left they should be confounded and perplexed, fo as never to be able to come to a clear judgment and resolution in the case. Thus do they, by all manner of means, endeavour to cajole and inveigle the poor unfuspecting people, and take advantage of their ignorance, fimplicity, and wants, in order to entice and enfnare them into the profession of their wicked and antichristian errors.

Q. 11. But are not these arts so very disingenuous, diabolical and vile, as to be enough to discredit any religious profession whatsoever?

A. They

<sup>\*</sup> See Part 2. Sect. 13. and Part 3. Sect. 4. Anf. to Q. 9.

A. They are: at least with every serious and thinking person. Yet, have they too much success among the vulgar; and are peculiarly well adapted for the interest of a church, whose views are not so much to make converts to truth and reason, as to add strength to her party, by the acquisition of a multitude of ignorant, blind, deluded, superstitious, and outrageous zealots.



# SECT. VIII.

Of the dishonest arts of Papists in carrying on religious disputes.

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HAVE not the Papists many dishonest arts in the management of their controversy with us?

A. Yes: such as mutilating ancient authors, nay, even the authors and writers of their own church, when they speak too freely upon any point; as may be seen in their expurgatory indexes, which, much against their wills, have been brought to light. Not to mention the gross forgeries they have been repeatedly guilty of \*.

Q. 2. What forgeries do you now recollect, which they cannot deny to be such?

\*Whatever liberties they might think fit to take with other authors, one would scarce have thought they would have dared wilfully to corrupt the holy Scriptures; had not the Louvain divines presented us with the following instances — "And his "parents went every year in pilgrimage to Jerusalem." Luke ii. 41. — "As they were offering up unto the Lord the sacrifice "of the mass." Acts xiii. 2. — "But he himself shall be faved; yet so as by the fire of purgatory." I Cor. iii. 15. — "Let a man examine himself, and so let him eat of that living bread." I Cor. xi. 28. — "Be not joined with unbelievers, by the sacrament of marriage." 2 Cor. vi. 14. — "Now the Spirit plainly says, that, in the latter times, some "shall separate from the Roman faith." I Tim. iv. 1.

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A. The three following, which lie all at their door: 1. The pretended canon of the council of Nice in the case of appeals between the church of Rome and the African church, upon which they infifted a great while very confidently; till, at last, they were convinced by authentic copies of the canons of that council. 2. Constantine's donation to the pope, which they kept a great stir with, till the forgery of it was discovered. 3. The decretal epiftles of the ancient popes, a large volume of forgeries, compiled by Isidore Mercator, to countenance the usurpations of the bishop of Rome; of which the church of Rome made great use for several ages: and pertinaciously defended the authority of them, till the learned men of that church have, at last, been forced, for very shame, to disclaim them, and to confess the imposture of them.

Q. 3. Do not the Papifts, at their fetting out in controverfy with Protestants, in order to bring them over to their church, allow them to be very competent judges for themselves, in the choice of their church and religion; that is, allow them to judge which is the true church and religion in which alone salvation is to be had?

A. They do, and must. For it would be abfurd in them to offer them any reasons or arguments to convince them, that theirs is the true church or right religion, unless they meant to let them judge for themselves from those arguments,

which

which is the true church and religion. This, however, is only to serve a present turn; for they tell them withal, that they are utterly unable to judge of particular doctrines and points of faith and practice; but, that for these, they must rely upon the judgment of an infallible church, when they are in it: otherwise, they will certainly run into damnable errors and mistakes concerning them.

Q. 4. But, is it not very abfurd to suppose, that men should be very sit and able to judge of that which they esteem the main fundamental point of all; namely, which is the true church and true religion, and of the reasons and arguments, whereby they pretend to demonstrate it; and of the true meaning of those texts of Scripture, whereby they pretend to prove theirs the only true church; and yet should be wholly unable to judge of particular points of faith, or of the true sense of any texts of Scripture that can be produced for the proof of those points?

A. No doubt, this is extremely fenfeless and ridiculous, for, it is to suppose, that all men's understandings are so framed as to be very judicious and discerning in this main point of religion; but to be weak, dangerous, and blind to all particular points: as if a man might have a very good judgment, and be sit to be trusted and relied upon, before he comes into their church, but the very moment he enters into it, his judgment were quite

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lost and good for nothing. — An event this, which is certainly much more likely to have been the cause or occasion of his entering into their church, than the consequence of it.

Q. 5. Do they not artfully endeavour to perfuade those who will listen to them, that there is but one thing they are mainly concerned to enquire into; and that is, since there is but one true catholic church on earth, which that true church is; and when they have found out this, and are satisfied about it, they need enquire no farther: but that this church will fully instruct and secure them in all other things?

A. They do: but this method of theirs may be fairly objected to, as unnatural and unreasonable, upon two accounts: 1. Because the true church doth not constitute and make the true faith and doctrine, the profession whereof makes the true church. 2. Because the enquiry about the true church can have no issue, according to their own way of proceeding, without a due examination of the particular doctrines and practices of that church, the communion whereof they would persuade a man to embrace.

Q. 6. Ought not, therefore, the first enquiry, in order of nature, to be, what is the true faith and doctrine of Christ, which, by him, was delivered to the apostles, and, by them, published an I

made known to the world; and, by their writings transmitted and conveyed down to us. And, next, to examine and compare the faith and doctrine of that church, which pretends to be the true one, with the faith and doctrine delivered by our Saviour and his apostles, to see whether they agree together — are one and the same, or not?

A. Undoubtedly. For, the true faith and doctrine of Christ being once found, every society of Christians which hold this doctrine, is a true part of the Catholic church; and ALL Christians throughout the world, who agree in this doctrine, are the one true Catholic church.

Q. 7. Is not this art of the Papists in persuading those they would make converts, that there is but one thing they are mainly concerned to enquire after, namely, which is the true church, entirely calculated to divert men from the examination of the particular points in difference between the church of Rome and us, and to gain them over by a wile and trick?

A. It is. For, 1. They expect hereby to fave themselves a great deal of trouble, by bringing the whole business to one single enquiry, which if they can once essect, they flatter themselves they shall have nothing to do, but to ply and puzzle men with their motives of credibility, and the pretended marks of the church, &c. 2. They hope by pursuing this method, to keep them off from the

many objections against their church and religion, namely, the errors and corruptions with which they are charged, and which they are most asraid of. But, after all, this scheme cannot, in reason, answer their end; for, where men are at all upon their guard, or disposed to a free and rational enquiry, the very method these gentlemen take, and must take, to prove themselves the true catholic church, will enforce them to justify all their particular doctrines and practices, before they can finish their proof.

Q. 8. Do not the Papists, however, strive to evade this, by telling us that we ought to follow authority?

A. They do: but this cannot avail them. For we do already follow authority, even the authority of universal tradition, upon which we primarily believe the Scripture. But as for that authority which they would have us follow, the authority of their church, they must let us see a reason, why we should follow it. For it is a plain impossibility for any man to submit his reason but to reason: so that, he who submits his reason to authority, must of necessity think himself to have greater reason to believe that authority.

Q. 9. Can the Papists dispute for their religion, consistently with their own principles?

A. No: for however they may be allowed to dispute against Protestant herefies, because Prote-M m 2 stants stants allow of reason in matters of religion; yet can they not directly argue for their own religion, consistently with themselves; because they do not allow of reasoning in religion.

Q. 10. In disputing with the Papists about particular points in controversy, what are the best directions we can follow?

A. The best directions we can follow, in our particular disputes with them about religion, are, 1. To allow no argument against the authority of the plain and express words of Scripture. 2. Never to admit any argument from Scripture, for the infallibility of their church, or to prove any other doctrine of it, without enquiring whether the pasfage alledged do, indeed, relate to the church of Rome, or to the point in question, whatever it be; and being fully fatisfied that is does fo. 3. In all matters of faith, or fuch as can be known only by supernatural revelation, to build our faith upon no other ground than the authority of Scripture. 4. To reject all fuch reasons as amount to no more than possibilities, because the possibility of a thing is no proof that it actually is. 5. To reject all fuch reasons in divine and spiritual things, as are drawn from earthly patterns. 6. Not to admit any conclusion, merely from the usefulness, conveniency, or supposed necessity of any thing, to prove that it is actually fo. 7. Never to admit of any affertion, however positive, without full proof. SECT.

#### SECT. IX.

Of the Papists pretence to miracles.

## QUESTION I.

Do not the Papists sometimes boast of miracles, in order to impose upon the people, and to gain credit to some of their particular doctrines?

A. Yes. But, 1. the most learned and judicious writers of their church acknowledge that there is no necessity for miracles now: and that Christianity is sufficiently established by the miracles wrought at first, by Christ and his apostles, to give testimony to it. 2. The miracles pretended to be wrought in the church of Rome are of very doubtful credit, even among the wifest persons of that communion: and are looked upon, by the more prudent and learned, only, as pious frauds, to raise and entertain the devotion of the weak and ignorant. 3. Several of their miracles have been actually detected, and fairly convicted of downright fraud and imposture; not only in England in times of Popery, and at the beginning of the Reformation; but, in other countries, where that religion bears fway.

Q. 2. Are not the miracles they pretend to, 4. for the most part foolish, and idle, and wrought to no end or purpose?

A. They

A. They are. And beside that, have, most of them, been done in a corner, in dark and ignorant times, before the Reformation; and now in Italy and Spain, where the inquifition forceth them to be all of one belief, or, at leaft, to profess fo to be: in a word, in times and places where there was the least need of them. But fince the Reformation, and in times and places where they are most needful for the conversion of heathens and heretics, there they are most wanting, and least heard of; and indeed, scarce ever attempted. And, after all, it is pretty remarkable, that he, from whom, above all perfons, the greatest miracles might reasonably be expected, namely, the pope of Rome, does not appear so much as to pretend to that gift.

- Q. 3. Have you any thing to observe, concerning the application of miracles in the church of Rome?
- A. Yes. Most of those doctrines in difference between us and the church of Rome, which they chiefly pretend to confirm by miracles, are not capable of being confirmed by them. Such are the doctrines of transubstantiation, the worshipping of images and of the host, and the invocation of saints and angels, &c.
- Q. 4. Why are not these, and such like doctrines capable of being confirmed by miracles?

A. Because

A. Because, 1. no doctrine, which is contrary to sense, is capable of being consirmed by a miracle. For, that which depends on the certainty of sense, as miracles certainly do, can be no competent argument of that which is contrary to sense. 2. No doctrine that countenances or enjoins idolatry is capable of being confirmed by a miracle, as is evident from the express words of scripture a. 3. No doctrine contrary to any part of the Christian doctrine, which has already received an unquestionable divine confirmation, is capable of being confirmed by miracles; because we are plainly forewarned that such shall be wrought for that very purpose, by salse Christs and salse prophets.

Q. 5. Was not the greatest part of the history of their miracles, which they call *legends*, written in the romance age, and much in the same style, by lazy and unlearned monks?

A. It was. But, notwithstanding this, these legends, or accounts of lying wonders, have not only been put into the hands of the people, but lessons have been taken out of them, to be read to the people, as out of the Scriptures, and distributed in the public offices of their church, to be read there, as the Scriptures are; and instead of them: with this difference, only, that the Scriptures are in an unknown tongue, but the legends they are permitted to have at home, in their own tongue.

<sup>2</sup> Deut. xiii. 1, 2, 3. 4 Matt. xxiv. 24 & 2 Theff. ii 9, 10.

# SECT. X.

Of the ambition and worldly views of the church of Rome.

# QUESTION I.

Is not the church of Rome extremely worldly, ambitious, and felf interested in her views?

A. Yes. It has all along appeared, not only in her doctrines, but her doings, that her chief view has been to aggrandize herfelf, by extending her dominion over the confciences of men, and bringing both them and their properties, their liberties, lives and fortunes within the verge of her all-aspiring jurisdiction. This no one can be ignorant of, who is acquainted with the history and intrigues of that church. And that she is not, now, at the same height of power as formerly, is owing to the advancement of learning, the progress of good sense, the ill use of her power, and the spirit of freedom disfused by the Reformation, among all orders and degrees of men.

Q. 2. Can you give any instances of doctrines, in the church of Rome, which plainly tend, either to the establishment and enlargement of the pope's authority, or to the magnifying of the priests, and the giving them an absolute power over the consciences of the people, and keeping them under subjection and blind obedience to them?

A. I can.

A. I can. There is, for instance, r. The doctrine of the pope's universal supremacy over all Christians and churches in the world, without the least ground, or, indeed, the least colour of ground, either from Scripture or antiquity. 2. The doctrine of infallibility, directly tending to enslave the judgment and common sense of mankind. 3. The doctrine of the clergy's being exempted from the secular power and jurisdiction. 4. The doctrine of Transubstantiation, which must needs make the priest a great man in the opinion of the people; inasmuch as they are, thereby, taught to believe that he can make God: as they love, without all reason or reverence, to express it.

Q. 3. Are these all the instances you can produce?

A. No: there are several others, such as, 5. The making it the sole privilege of the priest to receive the sacrament in both kinds. 6. The doctrine of implicit faith, and absolute resignation of their judgments to their teachers, which tends to keep the people in ignorance, and bring them under a blind obedience to their priests. 7. The necessity of the intention of the priest to the saving virtue and efficacy of the sacraments; by which doctrine the people are as much dependant on the good will of the priest, as on the mercy of God for salvation.

8. Their doctrine of the necessity of auricular or private confession of all mortal sins committed after N n baptism,

baptism, with all the circumstances of them, to the priest, as a necessary condition of having their sins pardoned, and forgiven by God; by which means they make themselves masters of the secrets of the people, and keep them in awe, by the knowledge of their faults.

- Q. 4. Do not many of their doctrines tend likewise to filthy lucre, and the enriching of their church?
- A. They do. Such, for instance are their lucrative doctrines of purgatory and indulgences, their prayers and masses for the dead, the celibacy of their clergy, by means of which they have no distinct interest from that of the church, and may the more readily be induced to leave their wealth to it, when they die, &c.
- Q. 5. Are not these worldly doctrines and ambitious views of the church of Rome, very bad signs of her being the true church of Christ, whose kingdom, he has told us, is not of this world?
- A. They certainly are. And, if our bleffed Saviour knew the nature and spirit of his own kingdom, one would be tempted to think, she must, indeed, be the very church of antichrist; so thoroughly antichristian is she both in her instructions and example.

# S-E C T. XI.

Of the cruelty, persecution, and treachery of the church of Rome.

# QUESTION I.

Is not the church of Rome remarkable for a spirit of cruelty, persecution, and treachery, as well as ambition?

A. She is — towards those she esteems heretics, whenever they have the misfortune to be in her power; insomuch that, in all the churches and religions in the world beside, there has not, perhaps, been so much innocent blood shed, upon pretence of religion, as has been shed by the Papists, through their bitter and inhuman zeal for the church of Rome.

Q. 2. Do they not, however, pretend to disclaim these violent and cruel measures, upon occasion?

A. They do — whenever they have it not in their power to put them into practice. Nay, and sometimes pretend great love and tenderness to the souls of men, in order to win them over to their religion, whose bodies, if they once had their perfons in subjection, would not fail to feel the whole weight of their vengeance; and shew, in very deed, that even the "tender mercies of the wicked "are cruel."

Q. 3. What reason is there to suppose this?

A. The strongest presumptive reason imaginable; the constant evidence of past experience. Accordingly the church of Rome has, for ages, persecuted the sincere professors of the Christian religion, first, with excommunication, then with fire and faggot; and, with all the violence and sury of the world, endeavoured the utter extirpation and ruin of them by bloody croisados, and a barbarous inquisition; by treacherous massacres, and all sorts of hellish plots and machinations. Witness the horrid design of the Powder plot, in this kingdom, and the bloody massacre in Ireland, almost in our own days; and numberless other instances in other places.

Q. 4. By whose authority have such violent and bloody measures been chiefly set on foot in the church of Rome?

A. They have been set on foot by the authority of councils, and greatly countenanced and encouraged by the popes themselves.

Q. 5. Are not these methods of conversion a certain sign, that they either distrust the truth and goodness of their cause; or else, that they think, truth and the arguments of it are of no force?

A. Undoubtedly; or they would never have recourse to dragoons, as the most cogent means, the most forcible reasons, and effectual motives to bring men over to their profession.

Q. 6. But,

Q. 6. But, are these methods at all agreeable to the example or religion of the mild, the meek, and compassionate Jesus?

A. By no means. For He, on the contrary, in return for the most provoking and unmerited infult, rebuked the intemperate zeal of his disciples, who were inclined to revenge it; by telling them that they knew not what manner of spirit they were of, assuring them, at the same time, that the Son of Man did not come to destroy men's lives, but to save them c.

Q. 7. Do not outward force and violence in religion tend rather to alienate men's affections from it, than gain them to it; and are not the profelytes of violence more likely to be made hypocrites, than fincere professors?

A. No doubt of it. Every man's mind must recoil from a religion whose methods of converting him are savage and inhuman. And without the appearance, at least, of reason and argument, the utmost violence of men and devils can never cause any alteration in our inward belief, whatever it may do in our verbal creed, and outward profession.

Q. 8. As it is but too natural for men to be eager and fierce against those who desert their party or opinion, especially in religious matters, must we

not suppose the Papists to be remarkably severe against those, who at any time forsake their communion?

A. Yes: and, in fact, they never fail to flander and perfecute with the most bitter zeal, the utmost virulence, and most determined malice, all those who do so. And, many times, can scarce refrain from doing them a real mischief, even where it is dangerous to themselves to attempt it. In a word, more implacable malice is no where to be found; insomuch that one may plainly see, they would sooner forgive the greatest of sins, even the breach of the whole Ten Commandments, than this one crime, as they look upon it to be, of leaving their church. No wonder, therefore, if, where they have power, they retain those in it, by the terror of the Inquisition, &c. who might be inclined to leave it.



### SECT. XII.

Of the lenity of Protestants towards Papists, and of the laws enacted against them in England.

# QUESTION I.

IN the last section you spoke of the spirit of cruelty and persecution of the church of Rome; pray, may not the same charge be brought in like manner against Protestants?

A. No: for, however there may have been fome instances, among them, where those of one persuasion having got the upper hand of those of another; and having been exasperated by opposition, and flushed with success, have, upon their first rife to superiority, transgressed the facred bounds of charity and Christian moderation: this has not proceeded from any fettled principle of cruelty in the fpirit of the Protestant religion. On the contrary, it is evident, from the doctrines and behaviour of the Protestants in general, that a spirit of moderation and forbearance, of lenity and gentleness, is one of the distinguishing characteristics of their profession; especially of that of the Established Church of England: and that too, under the most provoking injuries, and repeated infults.

Q. 2. Can you give any instance of such lenity among Protestants under a sense of injury?

A. Yes,

A. Yes, many. But, I shall content myself with one or two of the most notorious ones; viz.

1. That after queen Mary's death, bishop Bonner, notwithstanding all his cruelties and butcheries, was permitted to live and die quietly among us. And, 2. that after the barbarous and infernal design of the Powder plot (which whoever pretends to disbelieve, must either be grossly imposed upon by them, and know nothing of the history of this nation at that time, or else be a Papist in his heart, and think it for the interest of his religion to deny it) after this horrid attempt, I say, no violence, nor scarce an incivility, was offered to any of them, as a people.

Q. 3. Yet, are they not apt to cry out mightily, and complain of the feverity of our laws against them, on account of their religion?

A. They are: but without either right or reafon. — That they have no right fo to do, is evident from the ten thousand times greater restraints,
hardships, and penalties, which Protestants are exposed to in popish countries abroad, on account of
religion. And that they have no reason to complain of the number or severity of our laws against
them is equally plain; since how many, or how
severe they may be thought, they are no other than
what their treacherous, seditious, turbulent and rebellious practices have rendered necessary to be
enacted, from time to time, for our own safety and
preserva-

preservation. Nay, it is, moreover, remarkable, and very much to our honour, that the laws against Papists are permitted to lie dormant, and scarce ever put in full execution, but at such times, as either the daring insolence of their behaviour, or the formidable increase of their numbers among us, gives us reason to apprehend danger from a farther forbearance and connivance.

Q. 4. Will you be pleafed to give fome account of the laws of England against the Papists, together with the occasions of their being enacted?

A. I will. And to begin with Henry VIII. — He, it is well known, was a Romanist in all, but throwing off the pope's supremacy. His son Edward VI. went farther, and established an uniformity of service and administration of the sacraments. This law only enjoined the ministers to use this, and not the Mass-book a. And when it appeared, by experience, that the missals, which had been formerly used, were a great obstruction to the uniformity intended, they were only called in, to give a more free and easy passage to the established service, without disturbing either the priest or people in the private exercise of their religion b.

Q. 5. What did queen Elizabeth do in her reign?

2 & 3 Ed. 6. b 3 & 4 Ibid.

A. Elizabeth,

A. Elizabeth, notwithstanding the bloody reign of her popish predecessor, Mary, contented herself with restoring the supremacy and the public service to their former state; allowing the Papists a share in her councils c: and, in a subsequent law, against the pope's authority, exempting peers from the disabling oath; and frequently declaring, that no subject, who would live quietly and peaceably, should be disturbed on account of religion.

Q. 6. But did not the laws grow more fevere afterwards?

A. Yes; but it was, only, because the Papists grew more insolent and seditious d. Accordingly, when the pope had granted authority to Saunders, &c. to absolve all the English who would return to the church of Rome, and acknowledge his supremacy, and that they were very zealous in the work e; — when the same pope had sent his bull into England, by Morton the priest, to anathematize the queen, deprive her of her throne, and absolve her subjects from their oaths of obedience f, and that, in virtue whereof, many were drawn from their obedience, a dangerous rebellion raised, circular letters sent to the Papists to rise and assist in the cause, and the bull itself published in the city, in a very open and insolent manner s; then,

c Camd. Ann. 1558. & 5 Eliz. c. 1. d 13 Eliz. c. 1. c Camd. Ann. 1568. f Ibid. 1569. s Ibid. 1570.

by the 13th of Elizabeth was it made high treason to execute bulls of absolution and reconciliation from Rome, or to receive absolution and reconciliation in virtue of such bulls.

Q. 7. Were there not farther restraints laid upon the Papists some time after?

A. Yes. Ten years after, when the Papists had found new devices to evade the former law, a new enforcement was made h. There were also penalties enacted, for faying and hearing mass, because great numbers of priefts were fent into England and Ireland, from the seminaries abroad, under pretence of preaching and administering the sacraments, but, in reality, to withdraw the subjects from their obedience to the queen i. And, as the emissaries of the church of Rome, under whose discipline the absenters lived, were the professed teachers of rebellion, and a defign having been detected, between the Spanish king and the pope, to dethrone the queen, and restore popery in the kingdom k, the fame law lays a penalty for absenting from the church; and, after a year's absence, enjoins the finding of fureties for their behaviour.

Q. 8. But, did not queen Elizabeth proceed still farther against the Papists?

A. She did. - She paffed a law, commanding

h 43 Eliz. c. 1. Camd. Ann. 1580. k Ibid 1578.

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A. She did. — She passed a law, commanding

h 43 Eliz. c. 1. Camd. Ann. 1580. k Ibid 1578.

all Jesuits, seminary priests, and others, to depart the realm 1; because great numbers, coming daily to England, taught, that the queen was no queen, and that whatever had been done by her, since the bull of pope Pius, was null and void m. By the same law children and contributions were forbidden to be sent abroad, to the seminaries; because many children were sent over, and received there, on condition that they first made a vow to return, when they were instructed in their learning and discipline; that is, in the rankest principles of sedition and rebellion.

Q. 9. Was the church of Rome very diligent, in fending over emissaries into England, to corrupt the people?

A. She was — For which reason, all such as were found so corrupting, were obliged to abjure the realm<sup>n</sup>. And, in the same year, another law was made to banish Papists from court, and to confine them to the neighbourhood of their own dwellings o; because, in the compass of a few years, several designs had been formed and carried on to assassing the same p.

Q. 10. Did not king James I. likewise, find it necessary to do something against popery?

A. He did. - Accordingly, when he came to

<sup>1 27</sup> Eliz. c. 2. m Camd. Ann. 1581. n 35 Eliz. c. 1.

1 bid. c. 2. P Camd. Ann. 1584. the

the throne, having reflected upon the many attempts of the Papists against the person and government of his predecessor, and that, upon the prospect of her death, they had, in the most public manner, disputed his title to succeed, he revived queen Elizabeth's laws against Popery q.

Q. 11. Did he not, besides, subject the Papists to greater penalties than before?

A. Yes. — Three years after, upon discovery of the *Powder plot*, the Papists were confined under higher penalties, to their places of abode, and greater rewards offered for the discovery of priests, and express declarations required against the pope's authority to depose princes, and absolve the people from their obedience, against dispensing with oaths, and taking them with equivocations and mental reservations.

Q. 12. What measures of this kind were purfued in Charles the Second's reign?

A. In the reign of Charles II. the facramental Test was enjoined by Parliament, and the exclusion of Papists out of the great council of the land. This was occasioned by the great countenance, given by the court, to popish measures, the impatience of Papists to put them in execution, and the attempts that were made to shorten the way for a Popish successor, namely, James II.

Q. 13. Did not James II. in his blind zeal for the interests of Popery, abundantly justify the wisdom of the legislators, in enacting this law?

A. He did: by making the removal of the Test-act one of his first endeavours.

Q. 14. Is it not a great and standing instance of the lenity and forbearance of the English government, and of the humane and Christian spirit of the Protestant religion in those of the established Church, that the laws before mentioned were enacted only in times of danger and necessity, and that the severity of their execution has been constantly relaxed, whenever that danger and necessity were over?

A. Doubtless it is: especially as the repeated treacheries of the Papists, and their frequent endeavours to subvert our excellent constitution both in church and state, have plainly demonstrated them to be such, as no moderation can oblige, no promises can engage, nor even the most facred oaths can bind or restrain, from attempting the subversion of our civil and religious liberties.

#### SECT. XIII.

That the cruelty, persecution, and treachery of the church of Rome are fairly to be charged on the dostrines of that church, and are entirely to the influence of those dostrines on the minds of men.

## QUESTION I.

ARE the cruelty, persecution, and treachery of the church of Rome towards those they esteem heretics, any part of the doctrine of that church?

A. They are. Accordingly pope Martin V. writing to Alexander, duke of Lithuania, has these express words: "Be affured that thou sinnest mor"tally, if thou keep thy faith with heretics a."
And Simanca teaches the same thing, even, "tho"
"confirmed by an oath. This, adds be, is often
"faid by us: but it is necessary incessantly to re"peat it b."

# Q. 2. What may we gather from hence?

A. That no Papists, whether princes or subjects, can possibly give any security, which may be trusted, that Protestants shall enjoy any thing, which is in their power to deprive them of. For, the greatest security that can be given in this case,

<sup>2</sup> Ap. Cochlæum. Hist. Hussit. 1. 5. Instit. Cathol. c. 46. n. 52.

are engagements of faith and truth; God being invocated, for confirmation, in folemn oaths. But, by the principles of their religion, they are so far loosed from all such bonds, that they cannnot at all be trusted by us; unless it can be supposed, that they will act as other men than Papists; and contemn all the authority of their church, which leaves no hopes of salvation, but in obedience to it.

Q. 3. But, how does it appear, that in keeping faith with heretics, they must contemn all the authority of their church?

A. Because a general council, that of Constance, has determined, that "no faith is to be kept with "heretics." In the 19th session of that assembly, it was decreed, That no safe-conduct, given by emperor, king, or secular prince, to heretics, or to any defamed for heretics, though with a design to reduce them, by what engagements soever they have obliged themselves, shall hinder those heretics from being persecuted, unless they recant; though they come to the place of judgment, relying upon such security; and would not have come otherwise. And, it is declared farther, that one, thus bound by promise, was not, hereby, in the least obliged a.

Q. 4. Did the Papists ever put in practice what they thus decreed?

<sup>&</sup>lt;sup>a</sup> Crab. tom. 2. p. 111.

A. They did, immediately. For, though the emperor Sigifmund had given fafe-conduct to John Huss; and thereby engaged the public faith and his own honour, that he should come and go safe to and from the council; and pope John XXII. then present in council, had given his promise, and engaged his faith, for his fafety; yet the honour and faith of the emperor was borne down by the principles of their church; and the pope, as foon as the poor man was drawn into danger, past escaping, made nothing of his promise; pretending, when he was urged with it, that he was over-ruled; and fo, notwithstanding all the security an emperor, and a pope had given him, he was first miserably imprisoned, and afterwards cruelly burnt to death.

Q. 5. Does not the council of Lateran require every temporal lord to be excommunicated, who, being admonished, shall neglect to purge out herefy from his dominions?

A. Yes. The council of Lateran expresses itself thus - " If a temporal lord, required, and admo-" nished by the church, shall neglect to purge his "territories of herefy; let him be excommuni-" cated by the metropolitan, and the comprovin-" cial bishops: and if he shall neglect to make " fatisfaction within the year, let it be fignified to " the pope; that from that time he may declare " his vaffals absolved from their allegiance to " him; and expose his land to be seized by Ca-

tholics;

- " tholics; who may drive out the heretics, pof-
- " fess it without controul, and preserve it in the
- e purity of the faith b.
- Q. 6. Does not the same council say, that "all
- " heretics, their receivers, defenders, and favour-
- ers, are, by law, declared infamous, and inca-
- " pable of being admitted to public offices or coun-
- " cils; to be witnesses; to make wills; or enjoy
- " inheritances, &c. c?"

A. It does.

Q. 7. What is the necessary consequence of this to the English nation?

A. That, in the opinion of the Papists, the conflitution of the kingdom is null and void: for, according to this, there can be no convention of the three estates of the nation. — The king is excommunicate; and there are no persons of honour for peers; all being infamous: nor any freeholders to choose, or to be chosen for commons; since there are no proprietors. Agreeably hereto, we are essewhere told, that "heretics lose all which they en"joy by civil right d.

Q. 8. Have any, beside those of the council of Lateran been for stripping princes of their dominions, &c.?

b Concil. Lat. 1215, c. 3. c Concil Lat. sub Innocent. III. c. 3. in Crab. tom. 2. p. 948. ap. Angelum. summ. verb. hæret. 4. 21. d De Graffiis decis, aur. 2. 11.

A. Yes.

A. Yes. We are told by pope Pius IV. that " all

prelates and princes, even kings and emperors,

" fallen into herefy, should be, and should be under-

" flood to be, deprived of all their benefices, flates,

" kingdoms, and empires, without farther declara-

"tion; and incapable to be restored to them even .

" by the apostolic see; and their goods, states, king-

"doms, and empires shall be understood to be

" common, and to belong to those Catholics, who

" can get them e.

Q. 9. What is the office of the pope, with respect to heretics?

A. Baronius tells us, that "the office of Peter" is two-fold; to feed, and to kill: according to "that, Feed my sheep; and, according to that, Kill" and eat. For, when the pope has to do with those that are refractory, then is Peter commanded to kill f." And, "in this opinion, says another, "we are so unanimous, that we hold it as "an article of faith s."

Q. 10. Does not Stapleton, another writer of that church, fay, that "they who are for peace" with heretics, are worse than either Turks or heretics; because they refuse to propagate Po"pery by war and arms?"

A. Yes: and he adds, that "fuch ought to be" expelled out of states, as the Athenians expelled

Fpist. ad Pap. contr. Venet. 8 Maychr. in Sp.c. prædic.

- " Diagoras and Protagoras; and a reward be of-
- " fered to him that shall murder them h.

Q. 11. What other measures have Papists thought of for the entire destruction of sectaries?

A. Windeck tells us, that " to destroy sectaries,

" a league of Catholic princes is required; nor

" are opportunities to be neglected: as when Pro-

" testants are drained of money; and that the

" Catholics may the more easily destroy the secta-

" ries, by various pretences and artifices, all oc-

" casions of dividing them are to be embraced.

" This was practifed by Charles V. emperor, to

" his great advantage. Catholics also (fays he)

" should get foreign aids to subdue the sectaries,

and to prevent their fending for foreign troops

" to their affiftance i." In the mean time, " Ca-

tholic subjects are bound to exempt themselves

from the obedience of a Protestant prince, and to

take up arms against him, if they have sufficient

" force k." Likewise, keepers of forts, and all other

vaffals and flaves, are freed from the oath of fub-

" jection and fidelity to their heretic lords 1."

Q. 12. Are not their doctrines equally humane and edifying, with regard to kindred and family-relations, in case of heresy?

h Stapleton in orat, contr. polit, habita Duaci.

Windeck de extirp. Hæref. Antidot. 10, 11.

k Banns in tom. 2.

2. q. 10. p. 614.

Lateran Conc. ap. Simanca. instit. Cathol. tit. 49. sect. 74.

A. Alto-

A. Altogether so. For, one tells us, that "the "father is bound to disinherit his son, if he will be a Protestant m." Another, that "the wife is not bound to render due benevolence to her husband, if he be a heretic n." Likewise, "the child, by the heresy of the father, is freed from all obligation to obedience o." And a third says, that, "heretics may not be deemed either children or kindred: but, according to the law, let thy hand be upon them to shed their blood P."

Q. 13. Yet, do not the Papists, at present, behave themselves very peaceably and quietly among us? Nay, have they not done so for years past? And when any appearance of tumult or insurrection has happened, among the lower sort of them, as in the case of the White Boys in Ireland, have not their priests discouraged such proceedings, and threatened to excommunicate them?

A. Yes. But, they are not a whit the more to be trusted on this account; as they may have reafons, not at all inconsistent with their treacherous and blood-thirsty principles, for such a specious behaviour. Bellarmine his-felf has long ago instructed them in this lesson, and taught them to keep up their zeal, without forseiting their pru-

dence.

m Card. Allen Admonit. to the Nobil. of Engl.

"Simanca Institut. Cathol. c. 45. n. 27.

"Ibid. tit. 46. sect.

74. P Glos. in Decret. 1 5. ex Decret. Gregor. IX. caus. 23.

q. 8. c. Legi.

dence. "If it were possible (says he) to root out the heretics, without doubt they are to be defitroyed root and branch. But if it cannot be done, because they are stronger than we, and there be danger, if they should oppose us, that we should be worsted, then we are to be QUIET 9."

Q. 14. Are there not, however, good-natured persons among the Papists, as there are among other sorts of men; and such as have a great aversion to such barbarous cruelty?

A. Yes; many, no doubt. But their religion tempts them to it, not only with the hopes of heretics estates, but of the greatest rewards that can be propounded; yea, and forces them to it, even beyond their inclinations, with threatenings of the most dreadful import, expressed in the decree of the general council of Lateran, under pope Innocent III. r

Q. 15. But has this decree really any weight with them?

A. The greatest imaginable. It is recorded in the tomes of their councils, by their own writers, as an authentic act of the general council of La-

<sup>9</sup> Bellarm, de Laic, 3. 22. p. 1319.

1 Concil. Later.

1 Sub Innocent. III. Can. 3 ap. Crab. tom. 2. p. 948--967. dict.

1 Leonis Papæ IV. ap. Gratian. can. omni timore 9. Cauf 33.

1 qu. 8. Append. ad Concil. Later. See also Ans. to Qu. 5.

2 of this Section.

teran, under the fore-mentioned pope, and inferted by pope Gregory IX. into the Decretals: which is the law of their church; and part of that which passes with them for divine law. Nay, they scruple not to affirm, in general, that the decrees of councils are the "oracles of the Holy Ghost's."

Q. 16. Is it true that there have been several instances of cruelty perpetrated by the Papists, in consequence of such decrees?

A. Yes, many. The decree of pope Innocent III. was put in execution in the days of that very pope. For, he employed armies against the Albigenses [the predecessors of the Protestants in France] who destroyed above an hundred thousand in the space of some months t. It was executed at Paris, and other parts of France, on St. Bartholomew's day u, when thirty or forty thousand Protestants were cruelly maffacred, fo that the channels ran down with blood into the river: and this magnified as a glorious action, honoured with a triumph at Rome, and the unparallelled butchers rewarded with his boliness's bleffing. It has also been executed, almost in our own times, upon some hundred thousands of the Protestants in Ireland w; where that bloody tragedy was acted, by the pope's

Staplet. rel. Controv. 6. q. 3. t Matt. Paris, ann. 1000. Jo. Paul Perin. de Albigens. Nic. Eymeric. Director, Inquisitor. Armachan de Stat. & Succes. Eccles. & Hist. Inquisit. u Ann. 1572. w Ann. 1641.

excitement and concurrence, just according to the tenor of that decree.

Q. 17. But, can you give any examples, wherein this principle of the Romish religion has overcome the natural clemency and good nature of otherwise well-disposed princes?

A. Yes. Charles V. of Germany was, doubtless, of as compassionate and generous a nature, as any man: yet, that did not keep him from making havock of his subjects, on account of religion. Besides all his wars and bloodshed, to suppress the Reformation, he destroyed by way of legal process fifty thoufand in the Inquisition: a barbarity, perhaps, hardly equalled by Nero. - Francis I. of France, was a prince equal to any, in generofity and nobleness of nature, yet he made no less havock and destruction in his dominions on the same account. And Louis XIV. the late king, demonstrated that neithe love of glory, nor of interest, are antidotes against the force of Romish principles, or can restrain the prince who has thoroughly imbibed them, from blood and persecution: otherwise he would never have made himself infamous, and depopulated his country, by fuch horrid cruelties as he committed on his Protestant subjects.

Q. 18. Have we had any instances in England of popish princes exercising cruelties on their Protestant subjects, and forfeiting their most solemn engagements with them?

A. We

A. We have, and remarkable ones too. - Queen Mary not only positively promised the men of Norfolk and Suffolk, who first declared for her, that fhe would "use no force upon conscience in affairs " of religion x;" yet, she soon after began to act contrary to her declaration; and when the inhabitants of Suffolk fent deputies to pray her to remember her promise, their petition was rejected with great haughtiness, and one of their number fet on the pillory for speaking more freely than the rest. So furious was her zeal for Popery, that in the two first years of her reign, she cruelly put to death many hundreds of her Protestant subjects: and, in the very last year of her life, thirty nine Protestants suffered martyrdom in several places of the kingdom; and even but a week before her death, five persons were burnt at Canterbury, on account of religion.

Q. 19. Did not king James II. who likewise professed himself a Roman Catholic, make fair promises to the English, at first; and afterwards act directly contrary?

A. Yes. — At his accession to the throne, he told his privy council, that he would make it his endeavour to preserve the government, both in church and state, as it was then by law established — and that he would always take care to defend and support

x August 12, 1553.

the church of England. These affurances he afterwards renewed, in his speech to parliament on the the 22d of May, 1685; yet such was the insluence his religion had over him, that he soon after began, and all along obstinately continued to pursue, the most arbitrary, illegal, and violent measures to subvert both the civil and religious rights of his subjects; and endeavoured, all he could, to ruin the Protestant interest in these kingdoms.

Q. 20. After all, may we not conclude with king James I. from the treacherous and inhuman doctines of the church of Rome, and the cruel practices of the Papists occasioned by those doctrines, that, "as on one part, many honest men seduced with some errors of Popery, may yet remain good and faithful subjects; so, on the other part, none of those that truly know and believe the whole grounds and school-conclusions of their doctrines, can ever either prove good Christians or good subjects y?"

A. We may. And we may add, moreover, what repeated experience abundantly justifies us, in affirming — that it appears to be morally impossible for a zealous popish prince ever to make a good king to Protestant subjects. So that, upon the whole, every free-born Englishman, every British Prote-

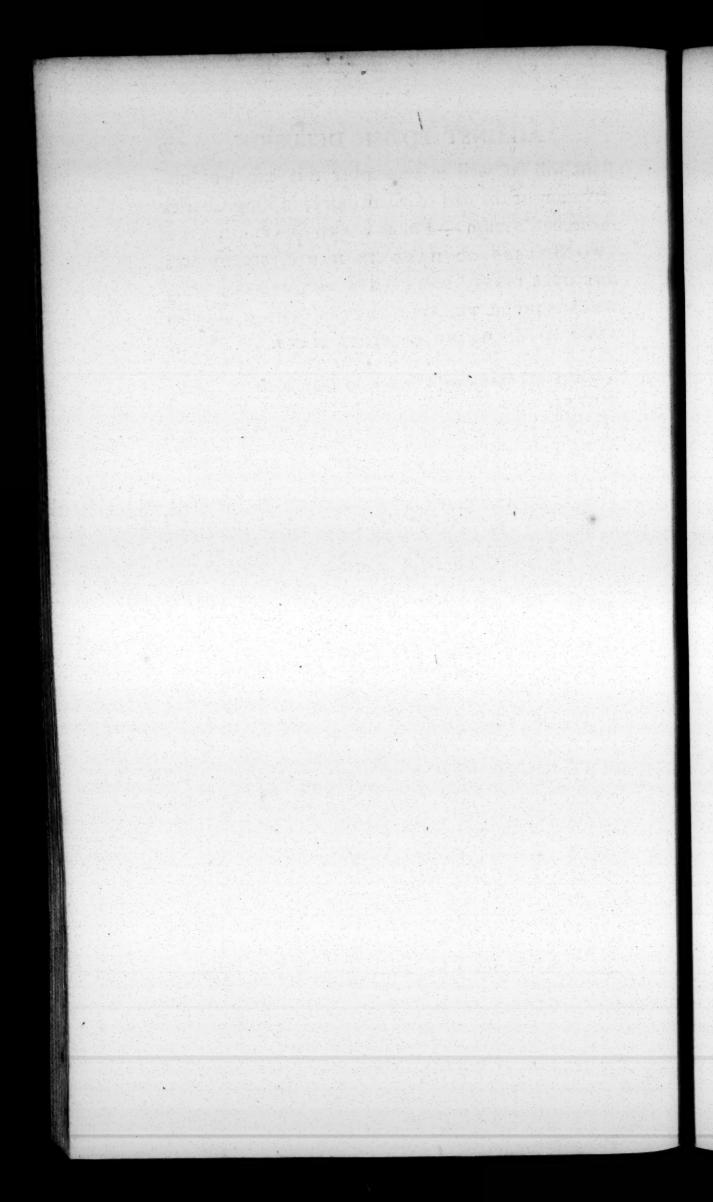
y Works of King James I. p. 504.

AGAINST POPISH DELUSION. 299

Stant will do well to remember this excellent obfervation of the earl of Shaftsbury, in king Charles
the second's reign — Popery and Slavery, Like
Two Sisters go hand in hand; sometimes
one goes first, sometimes the other; but,
wheresoever the one enters, the other is
always following close at hand.

<sup>2</sup> Earl of Shaftsbury's Speech to the House of Lords, March 25, 1679.

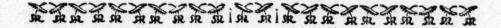


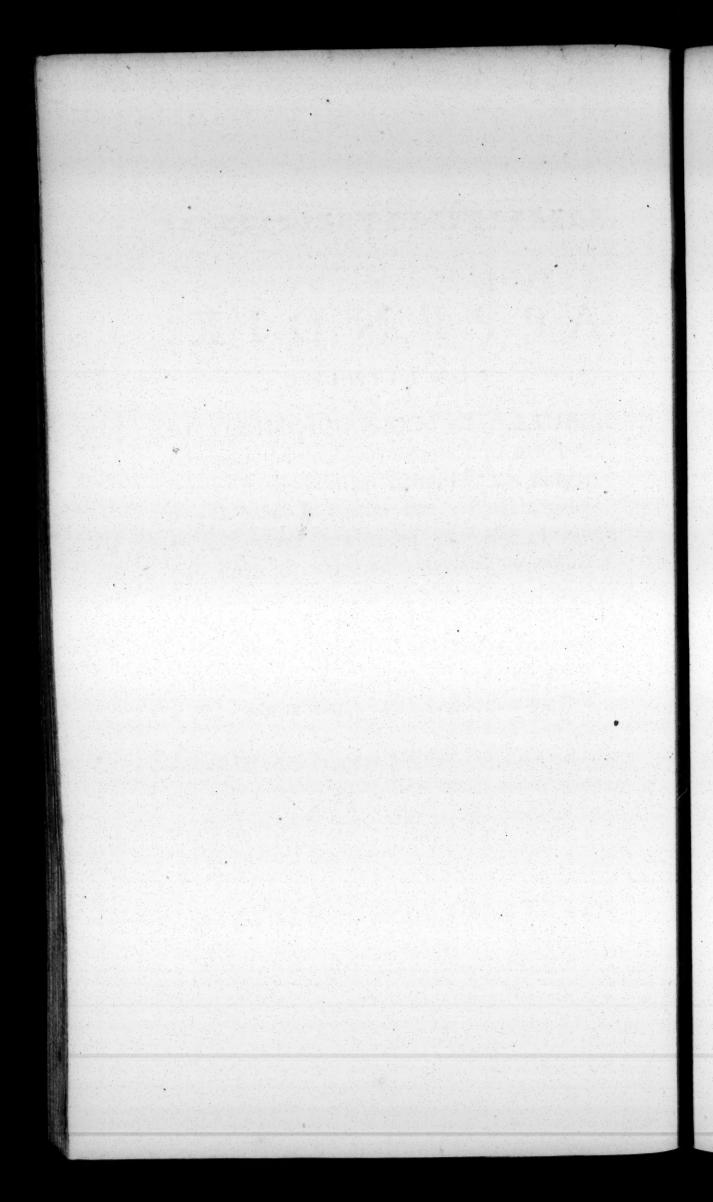


# APPENDIX:

#### CONTAINING

- I. BULLA IN CŒNA DOMINI: Or, A Form of Excommunication and Anathema, against all Heretics, particularly Emperors, Kings, Dukes, and others of what Dignity soever; solemnly pronounced every Year at Rome, on Maundy Thursday.
- II. The BULL of Pope Pius V. entitled, The Damnation and Excommunication of ELIZABETH Queen of England, and her Adherents, with an addition of other punishments.
- III. An INDULGENCE granted by Pope Clement V. to John and Joan King and Queen of France, and to their Successors for ever.





## APPENDIX.

I. Bulla in Coena Domini: Or, A form of excommunication and anathema against all heretics, particularly emperors, kings, dukes, and others of what dignity soever; solemnly pronounced every year at Rome, on Maundy Thursday\*.

PAUL, bishop, servant of the servants of God, in perpetual memory of the thing now decreed. The pastoral vigilance and care of the bishop of Rome, being by the duty of his office, continually employed in procuring, by all means, the peace and tranquillity of Christendom, is more especially eminent in retaining and preserving the unity and integrity of catholic faith, without which it is impossible to please God: that so the faithful of Christ may not be as children wavering, nor be carried about with every wind of doctrine, by the cunning craft of men, whereby they lie in wait to deceive;

<sup>\*</sup> This being the day on which our bleffed Saviour is supposed to have instituted the Cana Domini, or Lord's Supper, the excommunication, which is annually pronounced thereon, is accordingly entitled, and usually known by the name of, Bulla in Cana Domini.

but that all may meet in the unity of faith, and the knowledge of the Son of God, unto a perfect man; that in the communion and fociety of this life, they may not injure nor offend one another; but rather (being joined together with the bond of charity, as members of one body under Christ the head, and his vicar upon earth the bishop of Rome, St. Peter's fucceffor, from whom the unity of the whole church doth flow) may be increased in edification; and, by the affiltance of the divine grace, may also attain eternal happiness. For which reafons the bishops of Rome, our predecessors, upon this day, which is dedicated to the anniversary commemoration of our Lord's Supper, have been wont folemnly to exercise the spiritual sword of ecclesiaftical discipline, and wholesome weapons of justice, by the ministry of the supreme apostolate, to the glory of God, and falvation of fouls: We, therefore, defiring nothing more, than by the guidance of God, to preserve inviolable the integrity of faith, public peace, and justice, following this antient and folemn cuftom — We excommunicate and anathematize (in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles Peter and Paul, and by our own) all Husfites, Wiclephists, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and Apostates from the faith, and all other heretics, by whatfoever name they are called, and of whatfoever feet they be: as also their adherents, receivers, favourers, and and generally any defenders of them; together with all who, without our authority, or that of the apostolic see, knowingly read, keep, print, or any ways, for any cause whatsoever, publicly or privately, on any pretext or colour, defend their books containing herefy, or treating of religion; as also schismatics, and those who withdraw themfelves, or recede obstinately from the obedience of us, or the bishop of Rome for the time being. -Further, we excommunicate and anathematize all and fingular, of whatfoever station, degree, or condition they be, and interdict all Universities, Colleges, and Chapters, by whatfoever name they are called, who appeal from the orders or decrees of us, or the popes of Rome for the time being, to a future general council; and those also, by whose aid or favour the appeal was made. - Further, we excommunicate and anathematize all those who carry or transmit to the Saracens, Turks, and other enemies and foes of the Christian religion (or to those who are expressly and by name declared heretics by the fentence of us, or of this holy fee) horses, arms, iron, dust of iron, tin, steel, and all kinds of metals, and warlike instruments; timber, hemp, ropes made as well of hemp, as of any other matter; and that matter, whatfoever it be, and other things of this nature, which they make use of to the prejudice of Christians, and Catholics: as also those, who, by themselves and others, give intelligence of matters relating to the state of Christendom, to the

Turks, and enemies of the Christian religion, to the hurt or prejudice of Christians; or to heretics, to the prejudice of the Catholic religion; or who any ways afford to them counsel, assistance, or favor, notwithstanding any privileges hitherto granted by us, and the aforesaid see, to any persons, princes, or commonwealths, wherein express mention is not made of this prohibition. - In fine, none may be absolved from the aforesaid censures by any other than the pope of Rome, unless he be at the point of death; nor even then, unless he give caution to stand to the commands of the church, and give fatisfaction. In all other cases, none shall be absolved, not even under pretence of any faculties or indulgencies granted and renewed by us, and the faid fee; and the decrees of any council, by words, letters, or any other writing, in general, or in particular, to any persons, ecclefiaftical, fecular, and regular, of any orders, even of the mendicant and military orders; or to any persons invested with episcopal, or any greater dignity; and to orders themselves, and their monasteries, convents, houses, and chapters; to colleges, confraternities, congregations, hospitals, and pious places; as also to laymen, although they should be emperors, kings, or eminent in any other fecular dignity. — If by chance any shall, against the tenor of these presents de facto presume to bestow the benefit of absolution upon any such, involved in excommunication and anathema, or any of them; we include include them in the fentence of excommunication, and shall afterwards proceed severely against them, both by spiritual and temporal punishments, as we shall think most convenient. - Declaring and protesting, that no absolution, although solemnly made by us, shall comprehend, or any other way avail the aforesaid excommunicated persons, comprehended under these present letters; unless they defift from the premises, with a firm purpose of never committing the like thing; nor those, who, as before faid, made flatutes against the ecclesiastical liberty, unless they first publicly revoke those statutes, orders, constitutions, pragmatics, and decrees; and cause them to be blotted and expunged out of the archives, rolls, and registers, wherein they are preserved; and farther certify us of this revocation: moreover, that by any fuch absolution, or any other contrary acts, tacit or express, or even by the connivance and toleration of us and our fuccessors, for how long time foever continued; none, nor any of the premises, nor any right of the apostolic see, and holy church of Rome, howfoever and whenfoever obtained, or to be obtained, can, or ought to be prejudged, or receive any prejudice. - Notwithstanding any privileges, indulgences, grants, and apostolic letters, general or special, granted by the holy see to any of the aforesaid persons, or any one of them, or any others of whatfoever order, quality, or condition, dignity, and pre-eminence they be, although, as was before Rr2 faid,

faid, they should be bishops, emperors, kings, or eminent in any other ecclefisftic or fecular dignity; or to their kingdoms, provinces, cities, and dominions, for any cause whatsoever, even by way of contract or reward; and under any other form and tenor, and with any causes whatsoever, even derogatory of those, which should derogate from them; or even containing that the faid perfons, or places, fhall not be excommunicated, anathematized, or v interdicted, by any apostolic letters, which do not make full and express mention, and exact repetition of the faid grant, and of the orders, places, proper names, fir-names, and dignities of the faid persons; as also, notwithstanding all customs, even immemorial, and prescriptions, how long soever, and any other observances, written or not written, by which the faid persons may help and defend themselves against these our processes and censures, from being included in them: All which grants (as far as relates to this matter, and the whole tenor of them, accounting them expressed in these presents as if they had been verbatim inferted, nothing omitted) we utterly abolish and wholly revoke, and notwithstanding any other pleas, which may be alledged to the contrary. — But that thefe our present processes may more easily come to the knowledge of all perfons, we have caused the papers and parchments, containing the processes themfelves, to be affixed, in the city, to the doors of the church of St. John Lateran, and of the church

of the Prince of the Apostles; that those, whom these processes may concern, may pretend no excuse, or alledge ignorance, as if they had not come to their knowledge; fince it is not probable that should remain unknown, which is so openly published to all men. - Moreover, that the processes themselves, and these present letters, and all and every thing contained in them, may become more manifest, by being published in many cities and places; We, by these writings entrust, and, in virtue of holy obedience, strictly charge and command, all and singular patriarchs, primates, archbishops, bishops, ordinaries of places, and prelates where oever constituted; that, by themselves, or some other or others, after they shall have received these present letters, or have knowledge of them, they folemnly publish them in their churches, once a year, or oftner, if they see convenient, when the greater part of the people shall be met for celebration of divine fervice, put faithful Christians in mind of them, relate, and declare them. - Laftly, All patriarchs, archbishops, bishops, and other ordinaries of places, and prelates of churches, as also all rectors, and others having cure of fouls, and priefts fecular and regular, of whatfoever orders, deputed by my authority, to hear confession of sins, shall have a tranfcript of these present letters by them; and shall diligently study to read, and understand them. -Our farther pleasure is, that the same credit, in judgment, and out of judgment, shall, in all places,

be given to copies, although printed, of these prefents, subscribed by any public notary, and fealed by the ordinary judge of the Court of Rome, or any other person in ecclesiastical dignity; as would be given to these presents themselves, if they should be produced or flewn. - Let no man, therefore, infringe, or boldly and rashly oppose this our letter of excommunication, anathematization, interdict, innovation, innodation, declaration, protestation. abolition, revocation, commission, command, and pleasure: but, if any one shall presume to attempt it, let him know, that he shall incur the displeasure of Almighty God, and of his bleffed apostles, Peter and Paul. - Given at Rome, from St. Peter, in the year of our Lord's Incarnation one thousand six hundred and ten, the eighth of April, in the fifth year of our popedom. In the year from the birth of our Lord Jesus Christ, 1613. Indict. 11. the 4th day of the month April, and in the eighth year of the popedom of our most boly father in Christ, and our Lord Paul V. by Divine Providence, Pope, the aforesaid letters were affixed and published, at the doors of the churches of St. John Lateran, and the Prince of the Apostles, and in the Field of Flora, by us Balthazar Vacha, and Brandimars Latini, Curfors.

JAMES BRAMBILLA, Mag. Curf. \*

<sup>\*</sup> The above Bull is accounted facred and inviolable, ratified and confirmed by more than twenty popes, whose names and constitutions are prefixed to it, and has fince been inserted in the body of their canon law. Vide 7. Decret. lib. 5, tit. 3. cap. 2. 9. pag. 193, 203. Lugd. 1661.

II. The

II. The Bull of Pope Pius V. intitled, The damnation and excommunication of Elizabeth queen of England, and her Adherents, with an addition of other punishments.

IUS bishop, servant of the servants of God, for a perpetual memorial of the matter. He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy catholic and apostolic church (out of which there is no falvation) to one alone upon earth, namely, to Peter, the prince of the apostles, and to Peter's fuccessor the bishop of Rome, to be governed in fulness of power. Him alone he made prince over all people, and all kingdoms, to pluck up, destroy, scatter, consume, plant and build, that he may contain the faithful that are knit together with the band of charity, in the unity of the spirit, and present them spotless and unblameable to their Saviour. (§. 1.) In discharge of which function, We which are by God's goodness called to the government of the aforesaid church, do spare no pains, labouring with all earnestness, that unity, and the Catholic religion (which the author thereof hath, for the trial of his children's faith, and for our amendment, suffered to be punished with so great afflictions) might be preserved uncorrupt. But the number of the ungodly hath gotten fuch power, there is now no place left in the whole world, which

they have not affayed to corrupt with their most wicked doctrines: Amongst others, Elizabeth, the pretended queen of England, a flave of wickedness, lending thereunto her helping hand, with whom, as in a fanctuary, the most pernicious of all men have found a refuge. This very woman having feized on the kingdom, and monftroufly usurping the place of supreme head of the church in all England, and the chief authority and jurisdiction thereof, hath again brought back the faid kingdom into miserable destruction, which was then newly reduced to the Catholic faith and good fruits. (§. 2.) For having, by ftrong hand, inhibited the exercise of the true religion, which Mary lawful queen of famous memory, had, by the help of this fee, restored, after it had been formerly overthrown by Henry the eighth, a revolter therefrom; and following and embracing the errors of heretics, she hath removed the royal council, consisting of the English nobility, and filled it with obscure men, being heretics; oppressed the embracers of the Catholic faith; placed impious preachers, ministers of iniquity; abolished the sacrifice of the mass; prayers, fastings, choice of meats, unmarried life, and the Catholic rites and ceremonies. Commanded books to be read in the whole realm containing manifest herefy, and impious mysteries and institutions, by herfelf entertained, and observed according to the prescript of Calvin, to be likewise obferved by her subjects; presumed to throw bishops, parfons

parsons of churches, and other Catholic priefts, out of their churches and benefices; and to bestow them and other church livings upon heretics, and to determine of church causes, prohibited the prelates, clergy, and people to acknowledge the church of Rome, or obey the precepts and canonical fanctions thereof; compelled most of them to condefcend to her wicked laws, and to abjure the authority and obedience of the bishop of Rome, and to acknowledge her to be fole lady in temporal and spiritual matters, and this by oath; imposed penalties and punishments upon those who obeyed not, and exacted them of those who persevered in the unity of the faith, and their obedience aforesaid, cast the Catholic prelates and rectors of churches into prison, where many of them, being spent with long languishing and forrow, miserably ended their lives. All which things, feeing they are manifest and notorious to all nations, and by the gravest testimony of very many so substantially proved, that there is no place at all left for excuse, defence, or evafion. (§. 3.) We, feeing that impieties and wicked actions are multiplied one upon another; and, moreover, that the perfecution of the faithful, and affliction for religion, groweth every day heavier and heavier, through the inftigation and means . of the faid Elizabeth; because we understand her mind to be fo hardened and indurate, that she hath not only contemned the godly requests and admonitions of Catholic princes, concerning her healing and

and conversion, but also hath not so much as permitted the nuncios of this see, to cross the seas into England; are strained of necessity to betake ourfelves to the weapons of justice against her, not being able to mitigate our forrow, that we are drawn to take punishment upon one, to whose anceftors the whole state of Christendom hath been fo much bounden. Being therefore supported with his authority, whose pleasure it was to place us (though unable for fo great a burthen) in his fupreme throne of justice, we do, out of the fulness of our apostolic power, declare the aforesaid Elizabeth, being an heretic, and a favourer of heretics, and her adherents aforefaid, to have incurred the fentence of anathema, and to be cut off from the unity of the body of Christ. (§. 4.) And moreover, we do declare her to be deprived of her pretended title to the kingdom aforefaid, and of all dominion, dignity, and privilege whatfoever. -(§. 5.) And also the nobility, subjects, and people of the faid kingdom, and all others which have, in any fort, fworn unto her, to be for ever absolved from any fuch oath, and all manner of duty, of dominion, allegiance, and obedience; as we also do, by authority of these presents, absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things abovefaid. And we do command and interdict all and every the noblemen, subjects, people, and others aforefaid, that they presume not to obey her, or her monitions. monitions, mandates, and laws. And those who shall do the contrary, we do innodate, with the like sentence of anathema. (§. 6.) And because it were a matter of too much difficulty to convey these presents to all places, wheresoever it shall be needful, our will is, that the copies thereof, under a public notary's hand, and sealed with the seal of an ecclesiastical prelate, or of his court, shall carry altogether the same credit with all people, judicial and extrajudicial, as these presents should do, if they were exhibited or shewed. Given at Rome, at St. Peter's, in the year of the Incarnation of our Lord 1570. the fifth of the calends of May, and of our popedom the fifth year.

N. B. Lest the Christian reader should be tempted to imagine, that the excommunication of heretics, by the church of Rome, is intended only to cut them off from the external communion of the church, and to bring on them the temporal mischiefs denounced; it may be proper to acquaint him, that in the sense and intention of the Papists, the effects of excommunication extend, moreover, even to the seclusion out of heaven and happiness, and to the eternal damnation of body and soul. — Thus Lindwood, a very eminent canonist of our own nation, in the times of Popery, tells us, that "every excommunicate person is a member of "the devil a." And Gratian expressly says, that

<sup>&</sup>lt;sup>2</sup> Lind. ad Cap. feculi principes. Verbo Reconciliationis, de Immunit. Ecclesiæ.

"Excommunication is a damnation to eternal death b." This is explained by John Semeca the gloffator, who tells us, that "It is certainly true, when the person excommunicate is incorrigible, and contemns the excommunication "." So that by their unjust law, and most uncharitable divinity, not only queen Elizabeth, but all true Protestants, who live and die, like her, excommunicated by the church of Rome, are eternally damned, and that è cathedra, by the infallible sentence of the pope.

III. An INDULGENCE granted by Pope Clement V. to John and Joan king and queen of France, and to their successors for ever.

of God: To our most dear son and daughter in Christ, the illustrious John and Joan, king and queen of France, greeting, and our apostolic benediction. — Your desires we willingly approve of, and especially those, wherein may God graciously give you that peace and repose of soul, you piously seek after. Hence it is, that we, ready to answer your humble requests, do, by our apostolic authority, grant, by these presents, an Indulgence, for ever hereafter, to you and your successors, that, for the time being, shall be kings and queens of

France,

b Gratian, Can. Nemo 41. Caus. 11. Quæst. 3. c Gloss. ad. Dictum. Can. verbo mortis.

France, and to every of you and them; that fuch confessor, regular or secular, as you and they shall choose, may commute for such vows, as you may have already made, or which by you or your fucceffors may be, hereafter, made; (vows touching the Holy Land, the bleffed apostles Peter and Paul, and of chastity, and continency, only excepted) and also such oaths by you taken; and by you and them to be taken, in all times coming, that you and they cannot profitably keep, by other works of piety, as to him shall seem expedient towards God, and for the peace of your and their fouls. Be it therefore utterly unlawful to any upon earth, to annul this our grant; or, by any act of temerity to controvert the fame. And be it known to any one, that prefumptuoufly attempts fo to do, that he, forthwith, incurs the wrath of Almighty God, and of his bleffed apostles Peter and Paul. -Given at Avignon, 12 'Calend. Maii, Anno 9. Dacherius. Spicileg miscell. epistolar. ann. 1357. tom. 4. p. 275.

The reader cannot but observe, that, according to this last recited Bull, 1. 'Tis plain that no king of France need stand to any oath, any longer than it is for his interest; if he can get a confessor to commute for the breach thereof. 2. He cannot fail of such a confessor, since it is at his choice, to take what presbyter he pleases, out of the whole body of the clergy, for his confessor. 3. That

the greater bigot he is to papal authority, with more ease to his own conscience he may trample upon the most sacred oaths, and most solemn covenants. 4. That the dissolving the principal band of human society and government (oaths) is an easy consequence of the doctrine of a sulness of power wherever that be thought to be lodged) to absolve from crimes committed, and to dispense with God's laws. 5. That to grant such a power, before the oath is taken, is a fore temptation to take the oath with a design of breaking it. 6. That there is no possible security, in any treaty, with persons who think themselves thus privileged d.

From these samples of popish excommunications and indulgences, as well as from the foregoing view of the general doctrines and practices of the Roman church, how naturally are we not led to conclude, in the words of the prophet! — The leaders of this people cause them to err, and they that are led by them are destroyed. They justify the wicked for reward, and take away the righteousness of the righteous from him f.

THE END.

d Steele's Romish Eccles. Hist. Pref. p. 4. Isai. ix. 16. Ibid. v. 23.

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### ERRATA.

PAGE 7. line 17. for, any other, read, of any other. P. 49. 1. 13. for, communion of the Chiliasts, r. communion, and the do Etrine of the Chiliasts. P. 50. 1. 8. for, preach any other gospel than that ye have received, r. preach any other gospel unto you, than that which we have preached unto you. P. 78. 1. 13. for, is to be performed, r. is performed. P. 92. 1. 19. for, should rely, r. should not rely. P. 97. 1. 8. for, where the souls of those who, r. where the fouls of those go, who. P. 101. Reference at bottom, for, Rev. xi. r. Rev. xxi. P. 132. l. 11, 12. for, revered, r. reverend. P. 174. l. 26. for, giving him, r. giving them. P. 193-1. 13. for, there, r. then. P. 198. l. 19. for, appropriated her. r appropriated to ber. P. 225. 1. 16. for, communion of those, r. communion of those idolaters. P. 248. 1. 26, 27. for, tyrant, And, r. tyrant: and. P. 254. 1. 2. dele so. Ibid. 1. 5. for. impartiallity, r. impartiality. P. 255. l. 3. for, Ordinary arts, r. Of the ordinary arts P. 287. 1. 5. for, entirely to, r. entirely owing to. P. 291. Reference at bottom, for Mayebr. r. Mayerhofer.

